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# Bible Study in the Work of Life

Clayton Sedgwick Cooper

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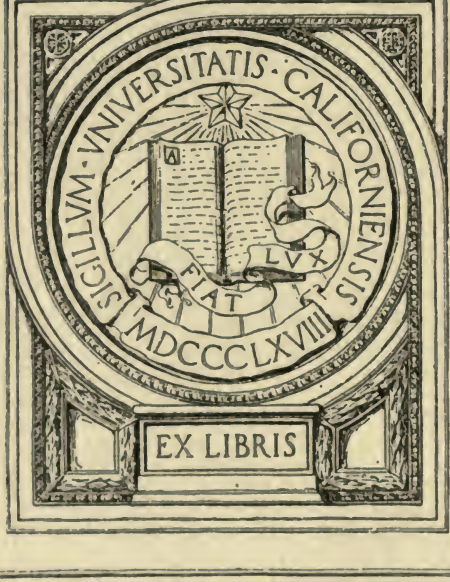

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# Bible Study in the Work of Life

***Books by the Same Author***

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World Wide Bible Study
The Bible and Modern Life
Why Go To College.
College Men and the Bible
The Man of Egypt

# Bible Study in the Work of Life

By

Clayton Sedgwick Cooper, A.M.

*Book I.*

UNIV. OF CALIFORNIA

The Knickerbocker Press
New York City
1914

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1914

The Knickerbocker Press, New York

The first and almost the only book deserving of universal attention is the Bible. The Bible is the book of all others to be read at all ages and in all conditions of human life; not to be read once or twice through and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted except by some overruling necessity. I speak as a man of the world to men of the world, and I say to you, "Search the Scriptures." I have for many years made it a practice to read through the Bible once a year. . . . It is an invaluable and inexhaustible mine of knowledge and virtue.

JOHN QUINCY ADAMS.

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# PREFATORY NOTE

"I would study the Bible if I only knew how to begin!" This remark is commonly heard among people regardless of class, race, nationality, or shade of intellectual or religious belief.

This book is the first of a series of four books in which the author, with the assistance of invaluable councilors, aims to provide a suggestive plan of Bible study for each week of the year and for every day in the week, covering thereby the main truths of the Christian Scriptures, as these truths are related to the work of life.

These studies are arranged for both personal and class use, the question material and references at the end of each study being designed for discussion in groups, and also for starting the individual's thought toward a plan of Bible study of his own.

The author is indebted to a wide circle of scholars, public men, and religious leaders, representing many sections and several different nations, for criticism of subject matter and for hints regarding the point of view and needs of present-day men and women. We present this first book in the series, cherishing the hope that those who find these studies helpful will coöperate with us in extending the knowledge of the Bible, for in the words of Archbishop Temple,

"We can hardly do anything, I doubt if we *can* do anything for people to be compared with helping them to understand the Bible."

New York City,
*March 1, 1914.*

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# INTRODUCTION

The object of these studies is to assist the modern man to discover the Bible and to apply its teachings to his every-day life.

Modern scholarship has accomplished much in the way of breaking the Bible out of the polarized, theological, and dogmatic form in which controversial and sectarian strife confined it. Yet for the average man these books of erudite, historical scholars, with their endless, scientific facts and comparison of sources and dates, are almost as impregnable as the more ancient treatises of theology.

There still remains the need for a kind of study of the Bible that will approach this literature that Goethe called the "Great Book of the Nations," with simple directness relative to the ordinary problems of every-day life, the problems that must be solved practically by the twentieth-century man whether he is running a system of shops or tenement houses, a cotton mill or a farm, a hospital or a bank.

An incident which came to my notice while in China illustrates the point of view of these studies. A cultivated Chinese gentleman, a Confucianist, was given a New Testament by an old American missionary, who asked the man to read it and consider the question of becoming a Christian. The Chinese, who was both intelligent and sincere, read the Gospels for the first time, and after a month or two of thought upon the subject, returned to the missionary, whom he had known intimately for many years, and said:

"I have read this Book with great interest—it is a great Book, and I am inclined to try these teachings; but," he added, "according to this Book *you* are not a Christian!"

The old missionary was somewhat startled at this sweeping assertion and replied, "What do you mean?"

The Confucianist explained his statement as follows:

"These writings appear to me to state clearly the characteristics of a Christian.

"First, I read that a Christian is a man who is not handicapped by anxiety and worry, and is usually a happy man. He is one who knows that his God, who cares for the falling of the smallest bird, will surely care for him. This Book commands him to cast his care upon God, and it assures him that he will receive the gift of Peace. I read that Jesus said to His disciples that He gave them His joy, and He furthermore said, 'Let not your heart be troubled.' I find that a Christian is an unworried man.

"But," said the Chinese to his missionary friend, "you are the most worried man I know. You impress me as having a thousand cares. Indeed you are anxious about details concerning which, as these Gospels teach, you should trust God. You are not an unworried man. You are not a Christian.

"Furthermore," the man of China insisted, "I read in the New Testament that God is Love; that, according to Jesus, there are simply two great commandments that sum up Christianity, namely: Love to God, and love to one's neighbor. I read that a Christian man is a great man of love, one whose heart is too full of kindness and generous feeling to allow of any hatred, one who even loves his enemies.

"But—you do not impress me as being such a man. Only the other day you were telling me of a certain

person who had injured you and to whom you would not speak, when you met him upon the street. You do not love your enemies. You are not a Christian.

"There is still another thing," continued the Confucianist, "that impressed me in this Book. We go to our Temples to ask our gods for help in relation to our daily needs, such as the health of our children, prosperity in our business, and success in our special undertakings. We want a God who can assist us in making money to provide for our families, one who can bring happiness, health, and good cheer to those beneath our rooftrees. I was glad to find in this Book that your God promises to take care of the material needs of his followers. I read that if a man seeks first the Kingdom of God he has a right to expect other things, like prosperity in his business, to follow; that God helps him to get on and be successful.

"But you never told me about this. I never heard any one say that Christianity helps a man in his business. You have only told me about certain spiritual gifts and future rewards. We Chinese want not simply spiritual blessings, but we want the help of the gods in our everyday life. The great problem of our country is that of getting rice to fill the hungry mouths of our children. Sunrise sees the carpenter and the smith, the shoemaker, and the beater of cotton at their labor, and the midnight cry of the watchman often finds them patiently earning the food for the morrow's meal. You must bring to these people the kind of Christianity I read about in this Book, the Christianity that meets the pressing needs of everyday life. If I understand the meaning of your Book, you are not a Christian."

The missionary who related to me this incident, confessed that the practical interpretation of the message of the New Testament to daily life, by a man who had

read the Gospels for the first time, not only gave him a decided surprise, but it also afforded him a new point of view.

But it is from such practical point of view that the Bible must be tested and related to the needs of the modern man. It has a message for the man who is choosing a life work, for the man who is unhappy, for the man who is troubled about money, for the hurried, tired business man, who thinks he has no time to rest nor to relax; it comes with most definite advice to the man who is friendless, or who would know how to make or hold true friends; to the man who is sick, or hard pressed by misfortune; it teaches the laws of prayer and faith and education and labor, not in the abstract, but in the concrete, making these great forces mean something rich and wonderful for each individual, regardless of that individual's work or station. The Bible tells of a religion that really can be made to work every day in the week and every hour in the day. It tells of the more abundant life in relation to every department of existence, which really means more health, more happiness, more prosperity for the individual.

It has been the aim of these studies to deal with the message of the Bible in its relation to these ordinary problems of present-day living, without the use of theological terms and also without involving the student in those controversial matters which inevitably distract the thought of the busy man from the essential question, which is, "What particular message has the Bible for me?"

The studies give especial emphasis and prominence to the teaching of Christ as found in the New Testament, since those persons who have really caught the spirit of this teaching have found a solution of modern problems, both public and personal, which no merely legis-

lative action or ethical rules have been able to supply.

Shortly before the death of the late Senator J. P. Dolliver, I asked him what he considered to be the greatest present need of American life. He replied, "The greatest need of our people is a new dynamic which will touch the inner springs of religious activity; it is not merely ethical or political reformation which we need, but a revival of religion, and this revival will find its springs in the Gospel of Jesus."

The chief reason that this Gospel, this spirit and method of Jesus, takes hold of the human heart and life with power, is because it gets down below mere formal rules of state or creed to the *ideals and the desires of men*, where all sweeping and vital change must begin. The reason that the ten commandments and every similar code of ethics are not enough is because these are merely negative prohibitions that do not create in the human mind and heart a new disposition, a new temper, a new desire. It is one thing to build prisons that will make it impossible for a man to steal. It is another thing to instill in his deepest character the *desire not to steal*, and until we can get such a new disposition, all the legislative high fences in Christendom will be *papier-mâché* to stop dishonesty.

The average man does the thing he wants to do, all professions and beliefs to the contrary. Unless he really wants to exhibit the true spirit of Christianity as taught in the Gospels, he will not exhibit it—this is a fundamental truth. To change the intention and the longing of the heart of the modern man is the only permanent salvation—the only way to bring to this world the Kingdom of God. One direct road to this condition is by the way of Bible study—by applying God's laws to every-day life.

### A FEW SUGGESTIONS REGARDING THE USE OF THESE STUDIES

FIRST.—Approach the study of the Bible with utter honesty and with a desire to get its particular message for *you*. Leave your criticism and your prejudices at the door, if you wish to enter with profit into the House of the Spirit. The great problems of the soul can never be settled by disputations and acrid discussions. God's messages appeal only to an open heart, sincerely seeking its own light.

SECOND.—Study the Bible systematically. Give it the kind of attention and regularity that you would give to any other subject from which you expect to receive advantage. Fifteen minutes, preferably in the morning, before the day's business begins, spent in the environment of Bible study in relation to a single problem of life work will solve the majority of the needs of the day by giving the person a new grip on his will and a quiet mind secured by a right perspective. *A habit well grounded of daily Bible study in the right spirit is the most important asset which can possibly be achieved by a human being.*

THIRD.—Come to these Bible studies thoughtfully and with practical common sense. I once heard Canon Wilberforce say, speaking in St. John's Chapel, Westminster, "The only way to discover God is by thought." No thought is of great value which is not balanced by good sense and by the best reason and judgment that the human mind can afford. The Bible is filled with many plain statements which are too frequently wrenched from their settings to be converted into mystic and vague symbolism. We are also inclined to bring to the Bible preconceived notions which make it difficult to think clearly regarding the matters of vital moment to us.

Try to read the New Testament as though you were

reading it for the first time. Ask, "What do the words actually say?" not "What have I always supposed they said?" It is not necessary for one to expect that he can understand the Bible in its totality, certainly not at the start, since one must grow slowly in spiritual comprehension as well as in intelligent acquaintance with the Book. Let us not say, therefore, that we understand a passage, if we do not. Let us not change a simple rule for daily conduct into an intolerable and mysterious dogma. Let us try to accept the words of Jesus as simply as he spoke them.

FOURTH.—Remember that the Bible belongs to *you!*

Take the Bible for the impelling force that drives you out to some useful service. Take it for your cares, your worries, your sorrows. Believe it and apply it. It has been the panacea for a world's grief. You will find in it what the Psalmist found, "a refuge in the time of storm." Believe unflinchingly that God is a God of love, that He means good, not evil for you, that He has a particular will for your own individual happiness.

"In His will is our Peace."

Remember that God makes no distinction in His all-embracing care. As the mountains are round about Jerusalem so the love of the Father is round about His own.

"Thou wilt keep him in perfect Peace,
Whose mind is stayed on Thee."

# I

# Why Study the Bible?

# Bible Study in the Work of Life

## I

### WHY STUDY THE BIBLE?

This book of the Law shall not depart out of thy mouth, but thou shalt meditate thereon, day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success.

JOSHUA 1:8.

Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. JOHN 5:39.

Great peace have they that love thy law.

PSALMS 119:165.

He that hath my commandments and keepeth them he it is that loveth me. JOHN 14:21.

But Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

MATTHEW 22:29.

Thy word have I laid up in my heart
That I might not sin against thee.

PSALMS 119: 11.

Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.

II TIMOTHY 3:16–17.

Thy word is a lamp unto my feet
And light unto my path. PSALMS 119: 105.

For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope.

ROMANS 15: 4.

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple. PSALMS 19: 7.

But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. JOHN 20: 31.

The words that I have spoken unto you are spirit and are life. JOHN 6: 63.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of Truth. II TIMOTHY 2: 15.

Already ye are clean because of the word which I have spoken unto you. . . . If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. JOHN 15: 3, 7.

Everyone therefore that heareth these words of mine and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon the rock.

MATTHEW 7: 24.

## WITNESS OF MEN

The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it . . . is a crime against humanity. And if there are to be miracles this book is itself the greatest miracle. For here we have a system of religious doctrine and beliefs that has been built up without the help of the Greek philosophy, by unlearned persons, and that has, more than any other exercised an influence for good upon the hearts and lives of men.

IMMANUEL KANT.

He succeeds in his undertakings just so far as he is able to incorporate the spirit of the Bible in his work.

WM. T. STEAD.

As well imagine a man with a sense for culture not cultivating it by the help of Greek art, and a man with a sense for poetry not cultivating it by the help of Homer and Shakespeare, as a man with a sense of conduct not cultivating it by the help of the Bible.

MATTHEW ARNOLD.

The immediate work of our day is the study of the Bible. Other studies will act upon the progress of mankind by acting through and upon this.

DR. TEMPLE.

"The Bible is driving back the horizon of war," is the striking phrasing of a truth expressed by the Hon. Charles W. Fairbanks.

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thund'rous surges burst on cliffs of cloud,
Still at the Prophet's feet the nations sit. LOWELL.

"A. Lincoln, his own Book," were words found in the cover of Lincoln's well-worn Bible.

I believe that the Bible should not only be taught in every public school, but that it should have the first place, and that every other study should be made subordinate.
Professor WM. LYON PHELPS.

The Honorable James Bryce in writing to the World's Sixth Sunday-School Convention said: "Had I been able to be with you, I should have said some words regarding the special and urgent need which seems to exist in our time for maintaining in the general scheme of education the place of religious instruction, and especially the proper knowledge of the Bible."

The best of allies you can procure for us is the Bible. That will bring us the reality—Freedom.
GARIBALDI.

I believe the Bible is inspired because it inspires *me*.
COLERIDGE.

The sole use of the collective inspired library, voluminous though it may be, is to teach men two very brief

rules of action, or rather principles of living—love to God and love to man. These are the concentrated golden products of a wonderful profusion of law, history, psalmody, prophecy, and philosophy, which make up the Old and the New Testament. The human mind is so constituted that it does not readily assimilate concentrated, abstract truth; otherwise, the great collection of sacred writings might at once be reduced to a simple statement of the two all-inclusive motives before noted. That this fine gold of principle may be received and transmuted into living spiritual fiber, it must be presented in all possible combinations and conditions, seen at all angles and in different lights, and tested in its application to varying ages, nations, and civilizations. Its essence must flow into the lives of the rich and poor, high and low; its qualities must be exhibited in all stages of development from germ planting through successive states of growth to blossoming and full fruition; its energy must be brought into contact with prosperity, knowledge, and ignorance, nations and individuals. It has one message, but many interpretations; one melody but endless variations. HENRY WOOD.

Truth is one;
And, in all lands beneath the sun
Whoso hath eyes to see may see
The tokens of its unity. . . .
In Vedic verse, in dull Koran,
Are messages of good to Man;
The angels to our Aryan sires
Talked by the earliest household fires;
The Prophets of the elder day,
The slant-eyed sages of Cathay,
Read not the riddle all amiss
Of higher life evolved from this.

Nor doth it lessen what He taught,
Or make the Gospel Jesus brought
Less precious, that His lips retold
Some portion of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with His own impress
The common law of righteousness.
We search the world for truth; we cull
The good, the true, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And weary seekers of the best,
We come back laden from our quest,
To find that all the Sages said
Is in the Book our mothers read,
And all our treasure of old thought
In His harmonious fullness wrought,
Who gathers in one sheaf complete
The scattered blades of God's sown wheat,—
The common growth that maketh good
His all embracing Fatherhood.

WHITTIER.

## WHY STUDY THE BIBLE?

Bible study has three distinct and indispensable uses for the modern man or woman.

FIRST: BIBLE STUDY GIVES THE FACTS CONCERNING CHRISTIANITY.—Paul commended the Bereans, who, in his judgment, "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." The Bible contains the best accounts extant of God, His nature, His character, and His dealings with men.

A man's life usually reflects his idea of the character of God. He may think of Deity as primarily a God of Justice, and the great word for him will be "Duty"; he may find God's chief message in the last chapter of the Gospel of Matthew, which commands to go into all the world and preach the Gospel to every creature, and his God will be one of missionary injunction; he may think of God as a great potentate or ruler to be appeased by offerings, sacrifices, and many prayers in accordance with certain Oriental customs of the present day, and his God will be one largely of fear or penalty; a man may also find his God in an all-embracing Pantheism, in the spaces of woods and sea and air he may worship, and the name of his God is Nature; or he may personalize his Deity, finding him, in the words of Tennyson,

"Closer than breathing, nearer than hands and feet,"

and his God will be more nearly of the character in which Jesus seemed to think of Him in his oft-repeated term "Father."

Since everyone must worship his own God, or his own idea of "the power not ourselves that makes for righteousness," it is well for the individual to ask and to answer clearly the question, "What kind of God am I serving?"

The Bible gives a distinct message in regard to the character of the Supreme Being, and this message, interpreted from the point of view of various nations and peoples, fitted to their education and their diverse characteristics, has made the Bible more universally the book of religion than any other literature extant.

The Bible has lasted two thousand years and to-day is the best selling book in the world. Its issues average more than fifteen million copies yearly; more Bibles in different languages are sold each year than any other hundred books together; this Book has been translated into four

hundred and eighty different languages and dialects; it is being studied annually by more than a half-million young men and young women in connection with organized Bible classes in the churches; during the college year 1912–13, 48,398 students of the colleges and universities of the United States and Canada were reported as engaged for a part of the year at least in voluntary Bible study; the Sunday-schools of many lands report from twenty-five to twenty-eight millions of pupils studying the Bible each season; twenty-seven Bible societies are printing this Book, one in the United States, three in Great Britain, and twenty-three on the continent of Europe, aggregating a total output of Bibles year by year of not less than twelve million copies; the Oxford Press alone is reported as publishing on the average twenty thousand Bibles every week in the year; the total annual issue of the Scriptures in the year 1910 in all languages and in all nations reached the impressive figure of nineteen million volumes.

In view of such practical and universal interest in this literature, can any person, quite regardless of his belief or his race or his station, afford to disregard or neglect Bible study, and still claim to be educated or to be capable of a clear knowledge of the religious facts which have so largely shaped and are increasingly shaping the acts and the thoughts of the world's population? A man entered my office some years ago and said, "What do you personally know about God?" This question in substance must be answered without equivocation and with some definite expression by the men and women who make any claim for leadership or influence in the life of to-day. To answer such questions one must know the facts about religion, because in religion as in science facts precede opinion. It matters little comparatively what I may think or what I may say concerning such deep

matters as the meaning of life, the character of God, my relationship with my fellows, unless my ideas are firmly grounded in the fundamental facts of history and the best experience of the world's great men. Justice Charles E. Hughes once said to a man who was giving evidence on the witness stand, "Your opinions are interesting, but unfortunately they do not seem to be based upon any factual evidence." The Bible gives this factual evidence concerning God, man, and the human soul. It is therefore incontestably worth while to study the Bible.

This revelation of God and the Bible is given largely through the life, the teaching, and the example of Jesus Christ, and it is the Gospel of Christ which makes the Bible and Christianity unique, differentiating it from Islam, Buddhism, and other faiths. The aim of Jesus as he stated it was to reveal to men the character of God by means of spirit, word, and deed, in order that no man could mistake the nature of the Deity. His emphasis was upon the spirit of Christianity rather than upon its letter, and as Matthew Arnold has said, the chief means of discovering God and Christianity is by clearly conceiving and expressing the spirit and method of Jesus. Thus the Bible becomes the scientific and historical, as well as the ever-essential fact-book of religion.

SECOND: BIBLE STUDY POINTS THE WAY TO SUCCESSFUL CHARACTER MAKING.—There are two ways by which Bible study affects character. In the first place it reveals to men their real selves in contrast to the conceptions and opinions of friends and acquaintances who never thoroughly understand us in the depths of our hearts. There is something distinctly personal about a sincere study of the Word of God. It is not merely interesting and entertaining, it is also revolutionary, transforming, and reconstructing. No one can read the words of Jesus with

regularity and reflection without being consciously or unconsciously changed thereby; they are like the air of the mountains or like the song of birds, or the fresh pure winds sweeping across a clear lake; they change both the environment and the direction of one's thoughts. I am writing these words in the valley of Interlaken facing the snows of the Eiger and the Jungfrau, having come here directly from the hot streets of Oriental Cairo. The change is more than physical, it is also mental, it is spiritual. It is as different as the pure-hearted and simple peasant of Switzerland, working on his green mountainsides, is different from the material and often commercially dishonest Turco-Egyptian, sitting in his hot café, talking money and politics. The Bible gives us the air in which the individual soul can breathe and grow. For a moment at least it sweeps the vision of men to the hills from whence cometh their help, it gives quiet and composure in the air where right thoughts and right decisions can be made, it brings us to God, by bringing us to ourselves.

A second advantage in character building secured from Bible study is that of actively and decisively facing our temptations and our obstacles. Bible study brings us to the soul's battle-ground. The chief hope of personal religion lies, in the beginning, in the honest willingness to face one's self and one's own conscience in the loneliness of individual personality. The Bible is a militant book, it is a book of warfare, and not simply a sermon on the mount. "I came not to bring peace," said Jesus, "but a sword," and he died on the Cross. Every individual has his own fight for character; it is his own peculiar fight with his own peculiar enemies and weaknesses; it is usually a lonely battle; like the Master a man enters his Gethsemane alone.

Bible study not only shows the battle-field, but serves

as guide and helper concerning the rules of the combat, and the way to victory. A strong athlete in one of the colleges came to me one day and said, "For three months I have been putting up the biggest fight of my life. It is bigger than any battle I have attempted to fight upon the football field. It is my fight for manhood and for purity and," he added with a determined and encouraging smile, "slowly and surely I am getting the victory." I asked him the rules of his game. He said, "I have spent one hour each morning for three months in Bible study, and the thoughtful realization of the things I was up against and the things which are most vitally worth while for me." In this particular instance I knew that it meant for the young man a fight and a sacrifice similar to that represented by Jesus in the figure of plucking out the right eye or cutting off the right hand, in order that the man might enter into the life that was intended for him. It was worth the struggle, however, for the prize was that of self-control, the prize of character.

Fifteen minutes daily in the environment of this great literature will calm, strengthen, and brace moral and spiritual will power in a degree beyond any words to express. I consider a daily habit of Bible study the most important human agency in existence to secure strong character, and character is the chief element in all abiding success.

THIRD: BIBLE STUDY CREATES AMBITION.—The Bible is the book of human biography—the biography of men who failed and succeeded, who sinned and were forgiven, who fell amid all the human frailties known to our own flesh and who rose triumphantly above them through the power of Almighty God. Here is the book that tells us of men who, like Moses, deliberately turned their backs upon the pleasures of sin for a season in order that they might gain more valuable satisfactions;

in the case of Moses that he might immortalize his name by leading his people forty years across desert sands to their promised land. Moses himself did not enter the promised land, but he saw it from Mount Nebo and he died in song.

The Bible tells us of men like Paul, the first and the greatest missionary hero, who died in chains, but whose spirit rose above his imprisonment as the Matterhorn rises above its perilous slopes, having achieved his ambition as he cried, "I have fought a good fight—I have kept the faith." The influence of the Bible creates the kind of ambition that the young artist possessed who in the midst of his failure did not fail, because, as he looked upon the masterpiece of the great artist with whom he was studying, he felt something stirring within him which made him cry out exultingly, "I, too, am a painter."

A further stir to this indomitable ambition created by Bible study, lies in the fact that we are shown in the pages of Scripture that God's purpose never fails, that God's men are never really defeated, and that the Kingdom of Heaven is never overthrown. It keeps alive the consciousness that the man who follows right laws cannot fail because it reminds him that God is on the side of the man who is right and who does right.

It revives old, dead ambitions. It makes a man believe again in his old ideals, the ideals that have been hidden and crushed down in his contact with the world and his reverses. It shows him God's all-powerful hand and the love unchanging which has always been about him, could he but realize it; he dares again with the daring of youth because he realizes that "if God be for him, who can be against him?"

## QUESTIONS FOR THOUGHT AND DISCUSSION

Have you ever read the Book of Job at a sitting, the book that Victor Hugo called, "The greatest piece of literature ever written with a pen"?

Did the Sunday-school we attended give us a real knowledge of God through Bible study? Is it doing it to-day? What can we do to bring about such desirable results?

"I don't remember anything he said, but I remember *him*," was the remark made to me by a college student concerning his Bible teacher. What do you think should be the chief aim of a Bible class teacher? What should be his best method of achieving that aim?

II Timothy 2 : 15.

Luther said that some days he was so busy and so much worried that he thought it necessary to spend at least two hours in prayer. In these busy days is it feasible to try to get men and women to form habits of daily Bible study? Is it lost time? State reasons upon both sides. Consider the example of Jesus in this regard. Are Bible study and prayer naturally connected? If so, why?

What kind of Bible study has been of greatest advantage to you personally?

The following books have helped many persons to discover the Bible: Bushnell's *The Character of Jesus;* Harnack's *What is Christianity?;* the lives of Drummond by George Adam Smith and Lockhart; Fairbairn's *Life of Christ;* Peabody's *Jesus Christ and the Social Question; The Teaching of Jesus and his Apostles*, by Bosworth. What books have been most helpful to you? In either the spirit of interpreting the Bible or in the method of its study?

The point of view of approaching the Bible is quite as important as any method of its study. What should determine that point of view? What value do you place upon the historical method of modern Biblical study, in the light of the discoveries of scientific archæology, and upon books like that of Professor Rauschenbuch's *Christianity and the Social Crisis* leading to the application of the Bible to social questions?

In Mohammedan lands much of the time of certain missionaries is given to controversy and argumentation with Moslems regarding the Bible and the Koran. What do you think of the value or the advantage or disadvantage of argument over creeds or theological problems in the Bible class?

It is sometimes said that it is impossible to read the Bible using the intellect alone, as one would read Aristotle or Kant; students in school often remark that Bible study in the curriculum where the Scripture is studied solely intellectually, differs from Bible study in an informal and voluntary Bible group. What in your opinion is the reason for this?

JOB 5: 8–27; DEUT. 30: 8–20; COL. 2: 2–3; II PETER 1:2–3; ROMANS 10: 1–18; PROVERBS 2 and 3; PSALM 119; JOHN 15.

# II

# What Is Christianity?

## II

## WHAT IS CHRISTIANITY?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the Prophets. MATTHEW 22: 37–40.

But when he came to himself he said, How many hired servants of my father's have bread enough and to spare and I perish here with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and in thy sight; I am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But while he was yet afar off his father saw him and was moved with compassion and ran and fell on his neck and kissed him. And the son said unto him, Father, I have sinned against Heaven and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it and let us eat and make merry; for this my son was dead and is alive again; he was lost and is found. And they began to be merry.

LUKE 15: 17–24.

Beloved, let us love one another, for love is of God.

I JOHN 4: 7.

God is love; and he that abideth in love abideth in God, and God abideth in him.

There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen cannot love God whom he hath not seen.

I John 4: 16, 18, 20.

But now abideth faith, hope, love, these three; and the greatest of these is love. I Cor. 13: 13.

Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world.

James 1: 27.

All the paths of Jehovah are loving-kindness and truth
Unto such as keep his covenant and his testimonies.

Psalms 25: 10.

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly and to love kindness, and to walk humbly with thy God?

Micah 6: 8.

To them that hath no might he increaseth strength.

Is. 40: 29.

## WITNESS OF MEN

Christianity—the greatest and happiest stroke ever yet made for human perfection.

M. Arnold.

To love God and make oneself loved by Him, to love

one's neighbors and to make oneself loved by them,—this is morality and religion; in both the one and the other, love is everything—end, beginning, and middle.

JOUBERT.

For the love of God is broader than the measure of man's mind
And the heart of the Eternal is most wonderfully kind.

F. W. FABER.

Religion is the love of God, not the fear of the devil.

SIR JOHN LUBBOCK.

But to love is the great amulet which makes the world a garden.

ROBERT LOUIS STEVENSON.

I could conceive the existence of an established Church which should be a blessing to the community. A church in which, week by week, services should be devoted, not to the iteration of abstract propositions and theology, but for the setting before men's minds of an ideal of true, just, and pure living; a place in which those who are weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life which is possible for all though attained by so few; a place in which the man of strife and of business should have to think how small after all are the awards he covets compared with Peace and Charity. Depend upon it, if such a Church existed, no one would seek to disestablish it.

HUXLEY.

Most religions are meant to be straight lines connecting two points—God and man; but Christianity has three points—God, man, and his brother, with two lines to make a right angle.

MALTBIE D. BABCOCK.

To love is to understand everything.

OLD FRENCH PROVERB.

Above all things do not touch Christianity unless you are willing to seek the Kingdom of Heaven first. I promise you a miserable existence if you seek it second.

HENRY DRUMMOND.

## WHAT IS CHRISTIANITY?

A man's religion is his conception of God. Find out what a nation worships and you will discover the nation's faith.

You will find in Asia people who worship their deities with an idea of appeasing them or for the purpose of warding off misfortune from their homes. Their religion is one of fear. In Europe as in America you will find people who worship in beautiful churches by the use of beautiful forms, forms that appeal to the æsthetic and to the emotional and to the sense of the customary. Their religion is one of ritual.

Christ in the religion which he taught replaced fear by love, he replaced the religion of the letter with the religion of the Spirit. He laid his emphatic work upon the positive rather than the negative side of religion. His teachings were constant affirmations with very few negations. The possibilities rather than the misfortunes of human beings were made foremost, and the "Thou shalt not" of the Old Testament was changed into the "Thou shalt" of the New.

Christ stood for a religion of *doing something*, not of merely refraining from evil. That men should act lovingly, kindly, and righteously is more important than that they should not do wrong. To be sure he affirms

the ten commandments and says, "Not one jot nor tittle of the law shall pass," but we catch the trend of his spiritual message, we see his real Messiahship and Saviorhood, as well as our own joyous incentive and redemption, when he says, "Thou shalt love thy neighbor as thyself," or "As my Father hath loved me, so have I loved you," or again as he stirs the human heart by the clarion call, "Go work to-day," "My Father worketh hitherto and I work." That "Go and do thou likewise" injunction at the end of the parable of the good Samaritan is worth many books of advice concerning the theory of creeds and laws. These are things that we can do, and the hearts of men are filled with confidence in the presence of achievement. We are never so sure of the things we are commanded *not* to do.

Jesus always talks more about faith than he does about fear, and faith is positive—it springs from love and it leads to love. When manifested toward God it reveals the inherent desire to do right, to be right, in order to please a considerate and loving Father, not because we are afraid of him. That inner desire, that "fixed design of righteousness," is the seed corn of Christ's Gospel, the password into his fellowship, the sign of membership in the Kingdom of Heaven. Christianity is a renewed possibility every day of making a clean record with the past blotted out through the forgiveness of a Divine Father's love, a Father whose heart is touched with the feeling for human infirmities and who really cares deeply, far more deeply than we know, for our success. This is a religion of reciprocal loving-kindness. It makes men love others because of the increasing consciousness that God loves them. Robert Louis Stevenson said, "If you are sure that God in the long run means kindness to you, you should be happy; and if happy, surely you should be kind."

The more one studies the trend and the spirit of Jesus'

teaching the more one is convinced that to him love was the irresistible proof and power of religion. According to the New Testament it is the central characteristic of God. "God is Love." The divine force in the Christian religion resides in that love that never limits or holds back gifts that are right for the children of men; it does not judge harshly or wait for the crowd before it is ready with its sympathy; it is the love that never faileth, that suffers long and is kind, that envieth not and vaunts not itself, the love that is not proud and that does not behave itself unseemly, seeks not its own, is not provoked, taketh not account of evil; a love that rejoiceth not in unrighteousness but rejoiceth in the truth; that beareth all things, believeth all things, hopeth all things, and endureth all things. "By this," says Jesus, "shall all men know that ye are my disciples, if ye have love one to another."

Christianity meant to Christ the love of God the Father for all His children. But this love was to be reflected and expressed through the hearts and the acts of man. We learn to believe and understand something of the love of God by seeing its reflection in our earthly father's attitude toward his children. If he is a true father he is willing to overlook any fault, however heinous, in his child, providing the child is sorry and comes back as the prodigal came back to his father's home. God's love is an earthly father's love carried to infinity. Conceive of the love of God by trying to think on infinitely beyond the capacity of earthly affection, and realizing that this is what Jesus meant for himself and for us when so often he said, "Father."

"Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much

more shall your Father who is in Heaven give good things unto them that ask him?"

The Master's attitude towards loveless acts and loveless men demonstrated clearly that he considered the chief crime of life to be the crime against love. The fiercest denunciations and the most wrathful woes that were ever hurled from the lips of the Son of Man were flung against those ceremonialists of the Sanhedrin, who had killed love by their literalism, monopolized religion, standardized it, stereotyped it, and juggled with it in sleazy religious casuistry, and because of their acquaintance with the veneer of religion considered themselves better than other men. Against all such Pharisaism which, either in the first or in the twentieth century, seems to fear that too many people will be saved, or takes as its motto the calvinistic phrase, "I am saved, I must watch the theology of my minister, everyone outside is damned,"—against all this professional religious make-believe, Jesus offered the simple and conclusive evidence of a loving, serviceable, sacrificing life for others, saying to all usurpers of religion, "I am among you as one who serves."

Our times are peculiarly susceptible to this type of Christianity. It is a period demanding reality, even though it is a time of uncertainty and unrest relative to the expression of religion. Yet as one looks about him upon the real Christian works of this present civilization, as they are expressed in solicitude for the unfortunate, in the healing of the sick, and in the caring for the incompetent, one would not exchange this new order for the theological guiding stars of the time of Jonathan Edwards. It is a time when real religion is being brought out of the cloister into the market-place and tried. Its expression and its profession are different than those which our fathers knew, but is it not Christ-like, all this

noble philanthropy—this vigorous reaction against sham methods and sham men in religion, in politics, in national relations? Did Christ ever teach that religion was to be expressed in any mere verbal form or in any particular organization? Did he not say that God is a Spirit, and that spiritual realities are superior to the changing ways of men?

After all is it not the people who are guided by loving-kindness and by great-heartedness who are the true religionists of all time, regardless of the name and sign under which they live and labor? Think of the men whom the world delights to honor, think of the people who are most tenderly remembered by yourself and by your friends. Are they those who have made it the greatest merit that they are Christians of "good form," are they those who have scolded us and judged us harshly and rebuked us, or are they the ones who, like their Divine Master, have forgotten our weaknesses and mistakes, covering all of our deficiencies with a mantle of large-hearted forbearance and affection, saying as Jesus said to the woman whom the professional religionists would stone, "Neither do I condemn thee," and thereby heartening us to go through our defeats to certain victory?

The Gospels would seem to stake the whole cause of Christianity upon as simple a proposition as this, to love men in charitable deeds and service is to truly live religiously. Christ seemed ready to forgive anything for the sake of love. As long as he discovered true sorrow or repentance for sin he was ready to extend his hands of help. He was the matchless lover of men; "seventy times seven times" was his answer to Peter who asked how often should we forgive those who sin against us. Jesus never seemed to despair of any individual, no matter how low he may have fallen. He lifted men by believing in

them; his attitude as defined by himself was that of "friend"; he tried to establish between men and God a filial relationship.

"Behold Him now when He comes!
Not the Christ of our subtle creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken."

But the practical question arises, how can I get such assurances of God's love? How can I obtain the consciousness of his co-operation in my daily life? How can I be a Christian?

First.—There is the process of turning away from the thing that is "sin" to me, abandoning the wrong attitude and following a new and better desire. This is spoken of in the New Testament as "repentance" or as being "born from above." It is a new beginning in the spirit of obedience to the wishes of God. It is the prodigal coming to himself in the far country and starting out to go to his father's house. It is a state of mind and heart in which a man will forsake his sin and begin to want God and to listen to His "good tidings." It is both a change of feeling and a change of will, a new state of mind and a new action to match it. Its basis is a recognition that we are wrong, that God is a loving Father and wants to help us get right. It is both a desire and a petition. It is also an action. In fact, the chief part of it *is* action, and a drastic one. The requirement is usually the giving up of the thing or things which Paul speaks of as the "besetting sin," and this is always

difficult enough to require something of a revolution in character. To the rich young man Jesus said that the condition of entering the Kingdom of God was selling all that he had and giving to the poor, and "come, follow me." This was doubtless an exceptional requirement, but the principle is a correct one and it is inherent in any change which a man makes toward God. Whatever stands between you and your highest personal attainment, precious to you, to use Christ's figure, as your right hand, your right eye, or father, mother, children, or wife; if this stands between you and your God it must go. This does not suggest any lack of tenderness or regard for you on God's part; it is simply in line with every law that is known, the law that says, "Thou shalt have no other gods before me." Jesus emphasized the fact "if any man is *willing* to do my will, he shall know." Henry Drummond has well expressed this first stage of knowing the love of God.

"A heart not quite subdued to God is an imperfect element in which His will can never live; and the intellect which belongs to such a heart is an imperfect instrument and cannot find God's will unerringly, for God's will is found in regions which obedience only can explore."

And furthermore, the moment this willingness is followed by the act, a new relationship to God is discovered, and one finds that, as Jesus said, "My yoke is easy and my burden is light." When the lost son turned his back upon his disobedience and the husks of the far-away country, the father's home and welcome became far more attractive to him than the things he abandoned. When we repent our besetting sin loses its charm, and we wonder at its former hold upon us.

Second.—The next step is also important, the applying of this newly-found will of God to our individual careers. Christianity is not a cloud-like affair floating

away in some unattached emotion; it is a vital principle with direct relation to our personal careers. The prodigal had something more to do than to return home and be received by his father. He needed to incorporate this new desire step by step in his forthcoming new environment. Now that I am willing to give up the thing that was keeping me back, what is God's particular message in my particular place in life? What is the private part of God's will which has to do with my individual vocation and is different from His will for any other individual? It is the question, "Lord, what wilt thou have *me* to do?"

For example, I am a business man and I want to succeed as a business man. I *must* succeed, success is right for me, but how? Can I take God with me to-day in everything I do and think? Is my attitude towards my nearest friends in the home pleasing to Him? Then in my office, am I in my inmost heart doing right? Would Christ make the decisions concerning my employees or concerning my fellow-workers that I am making to-day? Can I take him into my pleasures, into my secret ambitions? Has religion actually changed me? Have I placed in the room of my surrendered weakness some larger and finer aim?

Not that we are always to expect easy victories, not that we are to anticipate becoming angels of light in our relationships to our home or our business. The course of a human life like that of a sailing ship, is a zigzag, with many tacks, but in the main a progress toward the home port, which is God. Repentance is not an act to be experienced once and for all. It is to be repeated again and again, as long and as often as there is discovered evil to be renounced. The Kingdom of God is always at hand to the soul who is always ready to confess his sin and to abandon it.

THIRD.—If you are willing to assume this attitude

of mind and act upon it, then it is your business to believe in God and go ahead without a shadow of fear. Then comes God's part, which in a sense is primary, though it seems secondary. Human effort is not enough, although it is indispensable. Remember that the saving of men from sin and the helping of them in their work to their largest success is the dearest desire of God's heart. God the Father's fundamental characteristic is that of love and the Saviourhood of his children, whom He *delights* to help. Remember that it is His joy to do men good, that He is watching for us to come home, as in the wonderful parable of the Prodigal Son that reveals vividly the heart and core of Christianity. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."

By actively accepting God's love you have placed the little water-wheel of your life-work in the divine current that flows by your door, and you have harnessed thereby the forces of Heaven to help you in running your career. You have wired your house to the great dynamo and you are bound to get the Light. You have begun to live in the eternal order and the eternal order never dies, nor does it change nor is it frustrated. You simply cannot fail, for God is working with you; you are working with His power as well as with your own, and you have behind you limitless reserves. You may have breaks and failures with your machinery at times; you will require frequent readjustment of your plans with those of God, but you are attached to Him with the inevitable union of harmonious ideals and wishes. Your cause is now God's cause. Everything *will* work together for good, everything *must* so work. Obstacles will be things, as Napoleon said, to be overcome, and you will never say die, because the God of power, of love, and

of forgiveness is your God forever and ever. The very adventure and uncertainty of the future will draw you to Him in greater daily trust and dependence. You have found what Christianity really is; you have taken refuge with your life and your work in the friendly circle of the divine co-operation. You know what the Psalmist meant when he said,

"For this God is our God forever and ever;
He will be our guide even unto death."

This is Christianity.

## QUESTIONS FOR THOUGHT AND DISCUSSION

What is your religion? What concrete benefits do you derive from it? What should a man's religion do for him?

PSALM 46:1–3; PSALM 27; ROMANS 8:28; II COR. 1:4; PHIL. 4:13; I PETER 5:7; PHIL. 4:19; MATT. 11:2–6.

How can a man discover the love of God for himself?

I JOHN 4:7–8. Read LUKE 15.

Henry Drummond spoke of "that little word, sin," as a term which had wandered out of theology into every-day life and become the most real thing we know. How would you define sin? In what way does your religion assist you in relation to sin?

Contrast the almost universal and simple manner in which Jesus spoke of God and to God, using the strong, homely word "Father," with the strained, servile, and ceremonial expressions that we frequently use in our formal prayers in addressing God.

Contrast also with the Mohammedan's ninety-nine

names which he has given to Allah, as if a far-away potentate needed such specious adulation.

MATTHEW 11:25; JOHN 11:41; LUKE 23:34–46; MATTHEW 26:39–42; MATTHEW 6:9.

A young man coming out of a large city church was overheard to say to his companion, "What was it all about?"

Could you in a few words explain clearly to a man who had never heard of it, just what Christianity is? Try to formulate in your own mind a definition of Christianity, what it has meant to you as an individual, what it means to you to-day, what you would like to have it mean if you were not a Christian.

If God is love, why does He allow worry and disaster?

JAMES 1:2–4.

What are the most feasible and practical ways for the making real of Jesus' conception of Christianity in modern life?

Read I COR. 13; I JOHN 4; ISAIAH 55.

Why does the Catholic Church maintain such a firm hold upon the working people?

Throughout the churches and cathedrals of Europe one looks in vain for evidence of class distinction. No hired pews—no discriminating ushers—all, rich and poor alike, have equal access to the altars and to the confessional, the prince and the pauper kneeling side by side. Would you say that this democracy was one of the chief sources of strength of the Catholic Church—because it is according to God's laws?

JAMES 2:2–5; ROMANS 10:12–14; ROMANS 2:11.

# III

# Choosing and Conducting a Life Work

## III

## CHOOSING AND CONDUCTING A LIFE-WORK

But seek ye first his kingdom and his righteousness; and all these things shall be added unto you.

MATTHEW 6:33.

Then came the word of Jehovah unto Jeremiah saying, Behold I am Jehovah, the God of all flesh; is there anything too hard for me?

JER. 32:26–27.

And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

JOHN 8:29.

For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another working of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

I COR. 12:8–11.

And for their sakes I sanctify myself.

JOHN 17:19.

With God all things are possible.

MATT. 19:26.

## WITNESS OF MEN

I respect the man who knows distinctly what he wishes. The greater part of all the mischief in the world arises from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower and spend no more labor on the foundation than would be necessary to erect a hut.

GOETHE.

I will not dishonor my sacred shield; I will not abandon my fellow-soldiers in the ranks. I will do battle for our altars and our homes, whether aided or unaided; I will leave our country not less but greater and nobler than she is now entrusted to me.

THE OLD ATHENIAN OATH.

The bigger the work, the greater the joy in doing it. That whole-hearted striving and wrestling with difficulties, the laying hold with firm grip and level head in calm resolution of the monster and tugging and toiling and wrestling at it, to-day, to-morrow, and the next day, until it is done—it is the soldier's creed of forward, ever forward; it is the man's creed that for this task he has been born.

STANLEY.

No undertaking has ever succeeded greatly that has had a merely sensual or selfish aim.

EMERSON.

Benjamin Disraeli was hissed down at his first speech in the House of Commons. As he took his seat he was heard to say, "You will not hear me now, but there will come a time when you *will* hear me."

The only conclusive evidence of a man's sincerity is

that he gives himself for a principle. Words, money and time may be given away, but when a man gives himself, it is certain that the principle has taken possession of him.

JAMES RUSSELL LOWELL.

Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt.

SHAKESPEARE.

## CHOOSING AND CONDUCTING A LIFE-RULE

The high distinction of the earthly career of Jesus lay in his unshakable conviction and certainty concerning his life-work. This matchless sense of mission and message was never absent from his thought and impressed all who knew him. He lost no time nor progress in saying "I hope"—"I think"—"I wish I knew"—he always said by word and by deed "I know." "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

The enormity of his task, which involved a revolution in both the spirit and method of religion of his time, the replacing of literalism with love, begot within him an unprecedented audacity; it saved him from indolence and pettiness; it also eliminated all fear, doubt, timidity, and half measures, the arch foes of success. His vision was the proof of his power to attain it because he relied upon superhuman co-operation. His task was big enough and hard enough to test his faith in Omnipotence. No one could accomplish such things alone; it required God. With such an aim Jesus threw himself with utter abandonment upon the unbreakable promises of his Father, who was with him.

Every man has a choice between a mediocre and a superior career, between an easy and a hard road in his particular vocation. For a man who trusts merely in himself, the mediocre and the easy way may be safest. The man whose life is laid daringly along the will of God has no business with any effort which is not capable of supreme results. Such a man will not secure his goal at once or without many seeming defeats, but he will never lose his vision; he will realize that God has time to accomplish through His men His work. He will never become satisfied with the ordinary, he will be, in his particular environment, a man to be watched because of his irresistible ambition to make the most of his life.

There are three essential advantages in selecting and conducting one's life-work in co-operation with the will of God.

First.—A large undertaking impresses the community in which a man lives and works by its very audacity and proportion. This is important because no influence can be far reaching which is not sufficiently vital to startle into attention the people who are or should be concerned. From one end of Palestine to the other the population was stirred with this new Gospel attended by the healing of the sick, by natural friendships on the part of the teacher with humble folk, so different from their idea of Rabbinic religion, and by the new spiritual interpretation placed upon many of the formal ritualistic ceremonies of the Sanhedrin.

A certain business man said that he failed because his business was not upon a large enough scale to succeed; it involved only the expenditure of half a million dollars. If he had obtained a vision ten times as great he could have attracted the attention of the great financiers of the country.

A bank president refused a loan to a young business man, not because the young man did not have a good business, but because he did not possess the outreaching audacity to make the business what it should be, by asking for a very much larger loan. It was the spirit, the courage, and the faith of the man to which the bank president looked, rather than to the security of the present business.

A few years ago some students from a prominent university attended a large conference of college men at which they learned of the remarkable campaigns for Bible study in American institutions, and caught the vision of hundreds of their own fellow-students studying the Bible. Quietly but determinedly they came together and decided to return to their institution to reach five hundred students for Bible study during the succeeding college year. It seemed an impossible ideal, since only a handful of students had been studying heretofore and that in a somewhat half-hearted way; the movement had not been popular. This large endeavor, together with the plans made to reach the attention of every collegian, not only drew closely together the little band of workers, but attracted the notice of the whole University and a large committee of students began vigorously canvassing the student body. Men came around "to see the thing fail," as they said.

The little band of students at the heart of the campaign, like the disciples of the Master, were lifted out of the mediocre by their strenuous task. They were simply obliged to work as well as to pray, for the undertaking was far beyond their capabilities. In two years eleven hundred men were enrolled in the student Bible classes, and the man who was the leader of the work was led to devote his life to Bible study leadership in another nation. Success lay in a large-visioned attempt. It is easier to do a big thing than a small thing.

SECOND.—A large plan saves the individual from falling by the very burden of responsibility which it places upon him; it saves him from littleness by its call upon his largest resources. Paul expressed the fear that always lurks about an impassioned, strong man, lest having preached to others he might himself be rejected. The man who thinks he standeth, as James said, must constantly take heed lest he fall, and one of the most certain methods of security is the acceptance of high and taxing obligations. One of the busiest physicians whom I know said that his mind was so utterly occupied during every waking moment at his work, that certain temptations which formerly gave him much trouble, had no place in his thought.

It was in the winter time when three men were seen to drive up to a residence with a load of trunks. One of the men upon the sleigh was exceedingly stout. Some spectators were amused to see him try to walk across a slippery sidewalk which led to the entrance of the house to examine the number. After twice falling down he finally reached the sleigh again, when to the consternation of the onlookers, the largest trunk was placed upon this stout man's back and he was sent quite alone to ascend this icy sidewalk. It was decided beforehand, by those who watched him, that he would slip and the trunk would overpower him; but not so, he walked up the icy incline, climbed the slippery steps, and passed into the house without slipping once. Why? He had something big enough on him to hold him down.

No man, whatever his calling, has a right to play with a life-work that is not filled with elements big enough to keep him steady upon his feet. The most obscure vocation may be magnified and dignified into a mission. The famous hammer maker of Scotland said, "My calling is an obscure one, it is only making hammers,

but I am determined that everyone in Scotland shall learn to come to me for hammers because mine are the best which can be made."

THIRD.—Furthermore, a life-work of large and important scale tests God. Many a man has never known what it means really to believe in God, simply because his dilemma has never been sufficiently great to drive him to Omnipotent sources. He has not been engaged in a task which was mighty enough to require divine help.

Phillips Brooks once said, "Pray for power to fit your tasks, not for tasks to fit your power." We cannot expect the Almighty to lavish powers and abilities upon us if we do not have in mind definite and profitable ways to utilize them.

Do you think that God ever helps men to do things that they have not first conceived in ambitious brains?

God is looking for men in the everyday walks of life to carry out His purposes. When He finds such men, full of ambitious daring and willingness to trust, because they are conscious that their undertakings are in line with the divine will, all of the forces and laws of Heaven are made to serve them.

## QUESTIONS FOR THOUGHT AND DISCUSSION

When is a man defeated?

ROMANS 8:35–39; I COR. 10:13.

What were the underlying principles in Jesus' career? Is it possible and sensible to adopt in modern business life such principles as the Golden Rule, the Sermon on the Mount, and Jesus' teaching regarding the non-resistance of evil?

ISAIAH 61:1; MATTHEW 5:1–16; MATTHEW 5:38–48; MATTHEW 18:21–22.

Christ said to his disciples, "Greater works than these shall ye do; because I go unto the Father." Exactly what does this mean in my own life-work? Does it give me the right to believe in limitless possibilities in my vocation? If so under what conditions?

Is a great life-work necessarily great in the public eye?

LUKE 22:24–30; LUKE 16:10–12.

What do the Scriptures teach regarding the influence of obstacles as a factor in success?

Lockhart in his life of Scott shows how the author's life was divided into two parts. The first part was one of prosperity: a Scottish seigneur, a well-filled table, prominent persons all about him, a place and position in an ambitious, material world—this section of his life was interesting, but, he confesses, commonplace. Then a crash and disaster came; sorrow and loss turned the current of his life. We behold for the first time an enlarging, an indomitable soul in the making, settling down with splendid courage to an almost intolerable task, writing off his load of debt, bearing his bereavement with an august courage, amidst poor health and every kind of obstacle, taking his pen when he might under normal conditions have laid it down, and fighting with it an heroic battle for victory and for honor.

A. C. Benson referring to this tragic circumstance speaks of it as something sent by God, "to give a great man the opportunity to live in a way that could furnish an eternal and imperishable example."

PSALM 23; JAMES 1:12; MATTHEW 5:10–11.

What are the determining principles upon which a man should choose his life-work? Advice of friends? Natural inclination? Environment? Opportunity for service? Wealth? Ambition?

PROVERBS 4:14–18; MATTHEW 16:21–28.

Emerson said, "Do your thing and I shall know you."

Do you believe that every individual has a particular mission and work quite distinct from every other human being? What is the influence of such conviction upon feelings of envy towards other successful men?

What is the secret of keeping up courage, no matter what happens?

DEUT. 31:6–8; ROMANS 8:31; JOHN 5:17; I COR. 10:13.

Read ninety-first Psalm.

# IV

# The Place and Use of Money

## IV

## THE PLACE AND USE OF MONEY

What is a man profited if he gain the whole world and lose or forfeit his own self? LUKE 9: 25.

Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full and deny thee, and say, who is Jehovah?
Or lest I be poor and steal,
And use profanely the name of my God.
PROVERBS 30:8–9.

But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth.
DEUT. 8:18.

And Jesus looked round about and saith unto his disciples, How hardly shall they that have riches enter into the Kingdom of God. MARK 10:23.

As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool. JER. 17: 11.

Because thou sayest, I am rich, and have gotten riches, and have need of nothing, and knowest not that thou art the wretched and miserable and poor and blind and naked:

I counsel thee to buy of me gold refined by fire that thou mayest become rich; and white garments that thou mayest clothe thyself, and that the shame of thy naked-

ness be not made manifest; and an eye salve to anoint thine eyes that thou mayest see. REV. 3:17–18.

He becometh poor that worketh with a slack hand;
But the hand of the diligent maketh rich.

PROV. 10:4.

Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee.

HEB. 13:5.

Weary not thyself to be rich;

. . . . . .

For riches certainly make themselves wings,
Like an eagle that flieth toward heaven.

PROV. 23:4–5.

No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon. MATT. 6:24.

And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself saying, What shall I do because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself and is not rich toward God.

LUKE 12:15–21.

Charge them that are rich in this present world that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, ready to sympathize; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

I Tim. 6:17–19.

And he that was sown among the thorns, this is he that heareth the word; and the care of the world and the deceitfulness of riches, choke the word, and he becometh unfruitful. Matt. 13:22.

For we brought nothing into the world, neither can we carry anything out; but having food and covering we shall be therewith content.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.

For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. I Tim. 6:7–11.

Shall a man make unto himself gods, which yet are no gods? Jer. 16:20.

## WITNESS OF MEN

It is probably much more happiness to live in a small house and have Warwick Castle to look at, than to live in Warwick Castle and have nothing to be astonished at.

RUSKIN.

Among all the idolatries of the Israelites, the worship of the golden calf was one of the most contemptible.

LORD AVEBURY.

I cannot call riches better than the baggage of virtue; the Roman word is better, "impedimenta," for, as the baggage is to an army so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory; of great riches there is no real use, except it be in the distribution; the rest is but conceit. BACON.

Amphion remarked in the market of Athens, "How many things there are in the world that I do not want!"

A man's true wealth is the good he does in this world. When he dies men will ask, "What property has he left behind him?" But angels will inquire, "What good deeds hast thou sent before thee?"

ARABIC PROVERB.

Money for my little piece of work—to the extent that it will allow me to keep working: Yes, this—unless you mean that I shall go my ways before the work is all taken out of me; but as to wages—— CARLYLE.

Thus quoth Alfred:
Without wisdom is weal full worthless;
For though a man had seventy acres,
And had sown them all with red gold,

And the gold grew, as grass does on the earth,
Yet were his weal naught the further,
Except he of the stranger maketh a friend.
For what is gold but stone unless a wise man have it?

TENNYSON.

I desire money because I think I know the use of it. It commands labor, it gives leisure; and to give leisure to those who will employ it in the forwarding of truth is the holiest present an individual can make to the whole.

SHELLEY.

Sir, if any other comes that hath better iron than you, he will be master of all this gold.

SOLON'S ANSWER TO CRŒSUS.

Around this temple let the merchant's law be just, his weights true, and his covenants faithful (the inscription on the Church St. Giacomo de Rialto at Venice).

The spirit of Jesus certainly has nothing but condemnation for that great wave of money love which has swept over Christendom in our time, affecting all classes of people. It has fostered self-indulgence, brightened the charm of luxury, added to the zest of fashion, reinforced the impulse to gambling, stimulated depraved appetites, corrupted business and politics, brought in new varieties of crime, oppressed the poor, deepened the bondage of excessive labor, increased the alienation of social classes, materialized the popular ideals, weakened religious influences, and made heavenly things seem far away. From this craze of the love of money the voice of Jesus calls the people back to sane life in ethics and religion in which he is leader.

CLARKE in *The Ideal of Jesus*.

## THE PLACE AND USE OF MONEY

It is a great mistake to consider Jesus' teaching as a mild form of socialism or communism. He constantly associated with the rich people of his time and he laid particular stress upon the necessity of every individual's utilizing his every talent in being diligent and industrious. In the parable of the talents he justifies the increase of wealth, rebukes laziness, and commends the wise, practical use of time and money.

At the same time he was a friend to the poor and his ministry is written largely in the atmosphere of humble folk, quoting the words of the Prophet, "He hath anointed me to preach glad tidings unto the poor." The Gospel of Luke is sometimes called the Gospel of the poor, and it is full of cheer and comfort for their encouragement, often mingled with warnings to the rich. Nevertheless the teachings of Jesus were not aimed at riches, but at individuals. He did not commend or condemn money as possessing a moral quality; he considered it only in its effect upon individual success. When he said, "It is hard for a rich man to enter into the Kingdom of Heaven," he was counselling, not so much against wealth, as against the temper and attitude of mind which wealth encourages.

By his teaching and his life he emphasized the fact that there were greater things to live for than money, and he divined the truth that the man who set his heart on wealth had constructed for himself an almost insurmountable barrier between himself and the Kingdom of Heaven, whose chief satisfactions are not in terms of things, but in terms of spirit. To the foolish rich man who settles down in the satisfaction of having enough for many years, and counts only upon enjoying it in self-indulgence, he says, "Thou foolish one, this night is thy soul

required of thee"—now, where are his riches? They go to another. They are valueless before that summons the time of whose coming no man knoweth. The trouble is, said Jesus, that such men have been laying up treasure just for themselves and are not rich toward God. Wealth has no clarion voice, no call to social responsibilities, no real meaning. The Master thus turns upon selfish wealth and indifference to humanity and the thoughtless self-indulgent rich of all ages and times the light of his clear perspective, saying, "Your whole attitude of mind is wrong and your failure is as sure as death." He throws upon the subject the lurid light of consequences. That is his meaning in the parable of Dives and Lazarus; the consequences that surely flow from selfish luxury and self-centered striving are the things that are not meat, the things that do not satisfy the soul.

Jesus never says that wealth is wrong, intrinsically wrong, but he raises the danger signal, saying, in brief, that the effort after money and great possessions inevitably lays in a man's path a terrific opportunity to grow careless of his brother's need; it furnishes an arch temptation to put second things first in the general conduct of a career. The fixing of the attention upon money, he teaches, produces an ambition centered upon things that are impermanent, and when these things have captured a man's life they determine the trend of that life and the spirit of all his endeavor. As he showed by his conversation with the rich young ruler, to give up the worship of mere possessions means something more than turning over money to the poor, it means the giving up or the changing of the central, regulating temper and disposition of the individual. This surrender or this change makes the man who is the servant of Mammon the servant of God, and money then falls into natural relationship with the larger outlook. Without equivocation

the Master teaches in the gospels that it is impossible to hold these two ideals of God and money in equal balance. One or the other must rule the life. Insomuch as life is more than meat and the body more than raiment he would say to the man of modern affairs, "Seek ye first his Kingdom and his righteousness, and all these things shall be added unto you."

The teachings of the Bible, therefore, are plainly toward the right use of wealth, the right attitude toward money, rather than toward any sweeping abolition of it. He praised highly the widow who cast into the treasury to the point of self-sacrifice, and he also had no rebuke for that generous, extravagant act of the woman at Bethany who broke over his feet a costly box of ointment in the impulsive exuberance of devoted love. As he prophesied, this act, the only one we know concerning her, has immortalized her. "A beautiful generosity that counted nothing too fine to be used for the heart's satisfaction." Better too much generosity than too much careful calculation of loving giving—better give too much than niggardly to withhold when the heart speaks. He would teach that the giving of self and money opens the heart, that hoarding or selfish use of wealth shut up the heart, and, out of the abundance of the heart the mouth speaketh.

At bottom the Scriptural question is, "What is money for?" Does it keep you from the great purpose of helping to build up on earth the brotherly Kingdom of God? If so, it is a millstone to drag you down from your possible high ideals. Happiness, success, character, earthly and eternal blessedness hinge upon a right will, a will right toward God, right toward self, and right toward humanity. The enemy of that "right will," that "fixed design toward righteousness," whether it is money, pleasure, ambition, laziness, or lust—that

enemy is man's deadliest foe; man's only chance is in its annihilation.

"And if thy right eye causeth thee to stumble, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell" (MATT. 5:29).

And the hell referred to is not to come in another world—it is right here—the hell of being enslaved by an ideal that is lower than the highest—the loss in life and career of the really great satisfactions.

The Bible enjoins "lay not up for yourselves treasures upon earth." But, says one, how practical is all this? I live in a period of high cost of living, a period of material necessities that men did not know in Jesus' time, when Eastern customs of dress and housing and eating made economic conditions simple. I *must* think of money, and think of it hard and constantly. I have a family to support, children to educate, a respectable position in the community to maintain—then I need books and opportunity to travel, and friends and a place to recreate in the summer—my inevitable desires grow with my income—my responsibilities give me no choice but to work for money.

Against the legitimacy of all this reasonable effort to fulfill one's duty towards oneself and those dependent upon him, Christ uttered no forbidding word, and none but the individual can decide just when the sufficiency of toil for bread should make way for time and opportunity to feed the spiritual life, for such arrangement of life's daily duties as to give opportunity to see life steadily and to see it whole, to get one's work in the right perspective.

But the task for which earth and heaven hold every man in sublime responsibility, is to make sure that, through all of his getting and spending, there runs the increasing purpose of God. In the last and in all true

analysis, the life is more than the meat and the body than the raiment. Let a man spend a half hour each day thinking, "Am I converting wealth into a friend of my higher resources?" Let him take the Bible passages of this study and lay them alongside of his personal life plans. Let him not trick himself into ease of conscience by the specious excuse of immediate necessity, or by the popular proverb, "A man must live."

"A man must live. We justify
Low shift and trick to treason high,
A little vote for a little gold,
To a little senate bought and sold,
By this self-evident reply.

A man must live. Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There is a time when a man must die—
Imagine for a battle-cry
For soldiers with the flag unrolled,
For soldiers with a sword to hold,
This coward's whine, this liar's lie,
A man must live!"

## QUESTIONS FOR THOUGHT AND DISCUSSION

Solomon is said to be the richest man that lived. What was his estimate of money?

PROVERBS 30: 8–9; 23: 4; 22: 16; 23: 5; 11: 28; ECCL. 5: 10–20; PROVERBS 22: 1.

Do you think that Jesus could have succeeded better if he had been rich?

What did he teach was the real danger in regard to money?

MARK 10: 23–26; MATT. 13: 22; 19: 21–25; I TIM. 6: 9–10; JAMES 2: 1–7; 5: 1–7.

Are philanthropy and charity plainly taught in the Bible?

I TIM. 6: 17–19; MATT. 19: 21; I JOHN 3: 17; II COR. 9: 7; PROV. 14: 21, 31.

Is the parable of the Good Samaritan appropriate in view of modern philanthropy? LUKE 10: 33.

What was the teaching of the Old Testament concerning the oppression of the poor by the rich?

II SAMUEL 12: 1–6; PROV. 22: 16–17; EZEKIEL 22: 29–31; PROV. 22: 22–23; PSALM 62: 10.

Do you think that organized charities in our large cities are in line with the teaching of the Bible?

Is promiscuous charity commendable?

Is there any truth in the feeling sometimes experienced that organized charity takes away the real value derived from personal giving to a personal object?

What did Paul teach concerning private ownership of wealth? I TIM. 6: 18.

Do you think that a man can atone for "tainted money" by giving it to charity?

Is tithe-giving taught in the Bible as necessary?
Is it incumbent on Christians to-day?
DEUT. 14: 22–29; MATT. 23: 23 (*cf.* I COR. 16: 2).

Can you find in the spirit or the letter of Jesus' teaching any commands that would lead one to believe it was not right to own property?

Can you find teachings that would suggest the duty as well as the privilege of owning property?

What was the New Testament idea of stewardship?
LUKE 16: 1–14; LUKE 12: 42–48; I TIM. 6: 17–19.

Dr. Theodore Vetter, rector of the University of Zürich, told me that the very wealthy men of Switzerland were not as a rule influential. In fact that becoming a millionaire was not a common ideal among the Swiss; that the man who was simply rich and did not take a patriotic or an unselfish interest in the welfare of society was little respected.

Do you think that the tendency in America of judging men by the money they possess is increasing or decreasing?

Read LUKE 16; PROVERBS 8: 13–22; ECCLESIASTES 5; PSALM 112; MATTHEW 6: 19–33.

# V

# Education in Religion

## V

## EDUCATION IN RELIGION

The fear of the Lord, that is wisdom.

JOB 28:28.

For wisdom is better than rubies; and all the things that may be desired are not to be compared unto it.

PROVERBS 8:11.

And he said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, *and with all thy mind.* MATT. 22:37.

He giveth wisdom unto the wise and knowledge to them that have understanding. DANIEL 2:21.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast showed great loving-kindness unto David my father and hast made me king in his stead. Now, O Jehovah God, let thy promise unto David my father be established; for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge that I may go out and come in before this people; for who can judge this thy people that is so great? And God said to Solomon, Because this was in thy heart and thou hast not asked riches, wealth or honor, nor the life of them that hate thee, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself that thou mayest

judge my people over whom I have made thee king: Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth and honor, such as none of the kings have had that have been before thee; neither shall there any after thee have the like.

II Chronicles 1: 7–12.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. James 1: 5.

Through wisdom is a house builded;
And by understanding it is established;
And by knowledge are the chambers filled
With all precious and pleasant riches.
A wise man is strong,
Yea, a man of knowledge increaseth might.

Proverbs 24: 3–5.

How much better is it to get wisdom than gold.
Yea, to get understanding is rather to be chosen than silver. Proverbs 16: 16.

Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth loving-kindness, justice, and righteousness in the earth: for in these things I delight, saith Jehovah.

Jeremiah 9: 23–24.

## WITNESS OF MEN

What is true knowledge? Is it with keen eye
Of lucre's sons to thread the mazy way?
Is it of civil rights, and royal sway,
And wealth political, the depth to try?
Is it to delve the earth, to soar the sky?
To marshal nations, tribes in just array;
To mix and analyze, and mete, and weigh
Her elements, and all her powers descry?
These things, who will may know them, if to *know*
Breed not vain glory; but, o'er all, to scan
God in his works and word shown forth below,
Creation's wonders and Redemption's plan;
Whence came we, what to do, and whither go;
This is true *knowledge*, and the whole of man.

BISHOP MANT.

The real use of all knowledge is this, that it should dedicate that reason which was given us by God for the purpose and advantage of man. BACON.

The world is founded on thoughts and ideas, not on cotton and iron. EMERSON.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best. FRANKLIN.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul according well,
May make one music as before, but vaster.

*In Memoriam.*

Is it not time that we stop asking indulgence for learning and proclaim its sovereignty? Is it not time that we remind the college men of this country that they have no right

to any distinctive place in any community unless they can show it by intellectual achievement? That if a university is a place for distinction at all, it must be distinguished by conquest of mind. WOODROW WILSON.

"Nothing after health and virtue," says Goethe, "can give as much satisfaction as learning and knowing."

The value of all true education is in giving a man the ability to do the thing he ought to do when it ought to be done, regardless of whether he feels like doing it or not. HUXLEY.

It is our endeavor to create a high potential of mental possibility rather than actual attainment.

Pres. JOHN D. HIBBEN of Princeton.

Because you do profess to teach, and teach us nothing.
Feeding not the heart.

Tennyson's indictment of English Schoolmasters.

My purse is empty: it can be filled again; the Jew Rothschild could fill it; or I can live with it very, very far from full. But, Gracious Heavens! What is to be done with my *empty head?*

CARLYLE, Letter to Henry Inglis.

Education ought to banish dullness, which is one of the great dangers of life. LORD AVEBURY.

Up! 'Tis no dreaming-time. Awake! Awake!
For He who sits on the high Judge's seat,
Doth in His record mark each wasted hour,
Each idle word. Take heed thy shrinking soul
Find not their weight too heavy, when it stands
At that dread bar from whence is no appeal.
Lo, while ye trifle, the light sand steals on,
Leaving the hour-glass empty, and thy life
Glideth away;—stamp *wisdom* on its hours.

Mrs. SIGOURNEY.

## EDUCATION IN RELIGION

Education, according to the Bible has three purposes:
First. For Knowledge.
The acquaintance with facts, information.
Second. For Wisdom.
The understanding of the relationships of knowledge.
Third. For Conduct.
The application of knowledge to life through experience.

EDUCATION FOR KNOWLEDGE.—In the Old Testament we read:

For Jehovah is a God of knowledge
And by knowledge are the chambers filled,

and Jesus says:

"Ye shall know the Truth and the Truth shall make you free."

Knowledge is the scientific basis upon which we build our opinion and our conduct; it is the working material of life in general. Knowledge is always associated with power as ignorance is synonymous with weakness. "Knowledge increaseth might," says Solomon. Knowledge, to the ancient Greeks and Romans, was identified with virtue, courage—"virtus"—and, not only in the philosophy of the Greeks, but in Hindu religions, knowledge, perfect knowledge, is the final goal of perfection. While it is true that a little knowledge is a dangerous thing, and certain of the worst criminals and enemies of society have been talented men, the general rule that connects ignorance with crime and sin holds historically, as in practical, modern life.

Knowledge comes in various ways and is open to all. Literature, travel, conversation, study, experience, hard work, are all teachers of knowledge. "I am a part of all that I have seen," says Tennyson. We learn through

the senses, through the intellect, through the heart, and through the spirit and the imagination. Other things being equal, the truly successful man is the man who knows most about all subjects of knowledge; Taine defined education as general knowledge. We sometimes say our educated man is one who knows something about everything, and everything about something. The wonder and surprise created by Jesus were in no small way due to his knowledge. He knew what was in man, we are told in the Gospel, and needed not that any man should tell him. "How knoweth this man letters having never learned!" was the amazed and impressed exclamation of the Pharisees, while his enemies in despairful confusion cried, "Never man so spake."

There is something solid, certain, and convincing about real knowledge. It gives assurance and dignity, and its possession is an earnest of all kinds of possibilities. Failure in business is often epitomized as inadequate knowledge, false judgment, the mistakes due to ill-considered or thoughtless action, while the business man who has gained thorough acquaintance of the field of his endeavor, who has thought through his own relationship to that field, is girded with a peculiar strength.

The pursuit and acquirement of knowledge is the highest ambition of the scientist whose eternal question is, "What are the facts?" The relationships of knowledge form the fundamental ambitions of the philosopher. The great German metaphysician, Immanuel Kant, spent the major portion of his life writing his three "Critiques of Pure Reason," and these views of philosophic knowledge have been the chief basis of modern European metaphysics. Three hundred and fifty thousand youths in the higher institutions of learning in America are spending four years each, and a total of not less than half a billion dollars each year in seeking

knowledge, while in the lower grades four hundred thousand preparatory and high school boys, and multitudes of children in the grammar schools are living testimonials of the universal consensus of opinion concerning the indispensable values of knowledge to equip for success. The United States spends yearly millions of dollars upon her schools, and the fundamental question of all American life, centers at present upon the query, "What kind of education for our youth?"

Religious Knowledge.—The chief and most important knowledge furthermore is religious knowledge, the knowledge of God. In his essay on Goethe, Carlyle refers to "That religious wisdom . . . which in these hard, unbelieving, utilitarian days reveals to us glimpses of the unseen but not unreal world that, so, the actual and the ideal may again meet together, and clear knowledge be again wedded to religion in the life and business of men."

The well-known Church Catechism begins with the words, "What is the chief end of man?" and the answer follows, "To know God and to enjoy him forever." The fear of Jehovah, we are told in the Proverbs, is the beginning of knowledge.

The immortal literature of the world is religious literature. The Bible which is sold each year a hundred times more extensively than any other book, the Koran which is the one book of 223,000,000 of the earth's inhabitants, Milton's *Paradise Lost* and *Paradise Regained*, the greatest imaginative picture of immortality extant, Shakespeare's *Hamlet*, which turns on the eternal destiny of man, Browning's *Saul*, Gibbon's *Decline and Fall of the Roman Empire*, Bunyan's *Pilgrim's Progress*, Dante's *Inferno*, Goethe's *Faust*, the greatest literary masterpiece upon the conflict between good and evil, and practically every immortal thing that Emerson or Carlyle or

Tennyson or Plato ever wrote—all hang upon the divine and human relationships, all are the literature of religion.

Where do we look for the world's masterpieces in art but in the galleries where hang the works of the old masters, where Titian and Angelo and Rafael and Rubens and da Vinci have expended their life genius under the inspiration of religion, depicting the story of Biblical Christianity? Can we think of any architecture which surpasses in sublimity, in magnificence, or in power of impressiveness the cathedrals of St. Peter, Milan, Cologne, of Notre Dame, of St. Paul or Salisbury? What wars have been fiercer or have left deeper marks upon the world's history than religious wars? While he who would read the biography of statesmanship or reform . will scarcely pass by Mohammed or Luther, John Knox, Lincoln, Charlemagne, Gladstone, Savonarola, Livingstone, Tolstoy, or Chinese Gordon, and in lonely spiritual isolation, Jesus Christ of Nazareth; these names are all written ineffaceably upon the religious hearts of men. In a survey of the world's fields of knowledge, this intangible spirit is all-pervasive and we may say convincingly with the Psalmist:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into Heaven thou art there;
If I make my bed in Sheol, behold thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me."

## QUESTIONS FOR THOUGHT AND DISCUSSION

Taine defined an educated man as one possessed of general ideas. Does American education produce such men? Does it equip youth with religious knowledge, for example? Is it feasible to incorporate books of religious knowledge in the public schools?

In Isaiah 47:10 we read, "Thy knowledge and thy wisdom it hath perverted thee, and thou hast said in thy heart, I am, and there is none else besides me." What is the result of such knowledge, the knowledge that "puffeth up"?

I Cor. 8:1–4; Isaiah 47:11; Rom. 1:28.

Archimedes said that if he had a lever long enough and a fixed point to rest it on, he could move the world. Does education succeed in finding this fixed point for the business man, the professional man, the teacher?

Do sin and failure come from wrong education, wrong thinking, as much as from environment? What kind of education is necessary to form rightly a man's thinking?

Cowper describes the difference between knowledge and wisdom in the following verse:

"Knowledge and wisdom, far from being one,
Have ofttimes no connection: knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,
Till smooth'd and squared, and fitted to its place,
Does but encumber whom it seems t' enrich.
Knowledge is proud that he has learned so much,
Wisdom is humble that he has learned no more."

Does this agree with the Biblical definition of knowledge and wisdom?

Professor Phelps at Yale strongly advocates that every student entering the University should be examined in his knowledge of the Bible in order to secure the equipment of the young man in English literature. Do you consider the literary value of the Bible an indispensable adjunct to education?

Mr. Ruskin said to the students at Oxford.

"Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious and, on the whole, the most essential part of my education. II Tim. 3: 14–17.

Considerable discussion in educational circles has been brought about by the Amherst alumni who have advocated the dropping of the Bachelor of Science degree at Amherst College and devoting the entire attention to classical or literary training. Do you think that a college has its use in America which during its four years' course gives no attention to the training of a student for a practical vocation? Is a young man justified in spending four years in securing a general education? Would you say that the chief value of education is to teach men to think?

I have asked many German educators the question, "What is the object of education?" The usual answer is, first, "To fit men for service to the State." This ideal has not been prominent in American education. Should it be?

A certain public man has a practice of reading newspapers standing—lest he spend too much time over them. Whither is American journalism tending? Is the policy

of the average newspaper to print only current "news" justifiable? Has journalism a mission, or is it merely to print what the people want?

Certain religious periodicals print no news of disasters, scandal, or sensational proceedings. Do you think it possible for newspapers generally to succeed with such a policy?

What does the Bible teach concerning the possession of zeal and enthusiasm without knowledge?

ROM. 10:2–3.

Is not true education dependent upon the personality of the teacher? Tennyson said of Arthur Hallam:

> And thou art worthy; full of power;
> As gentle; liberal-minded, great,
> Consistent; wearing all that weight
> Of learning lightly like a flower.

How do you account for the wisdom and insight of certain humble folk who have never had the advantage of education in the schools?

Is not self-education dependent upon religious education?

ROM. 11:33; MATT. 11:25; I COR. 12:8; JOHN 7:17; I JOHN 2:20; I COR. 2:10–13.

Read PROVERBS 3.

# VI

# Is Prayer Essential for Success?

## VI

## IS PRAYER ESSENTIAL FOR SUCCESS?

BELIEF.—Then came the disciples of Jesus apart and said, Why could not we cast it out? and he saith unto them, Because of your little faith: for verily I say unto you if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. MATT. 17:19–21.

But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.

JAMES 1:5–8.

IMPORTUNITY.—And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not; the door is now shut and my children are with me in bed; I cannot rise and give thee? I say unto you, though he will not

rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth; and I say unto you, Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. LUKE 11:5–10.

WORK.—Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven. MATT. 7:21.

SINCERITY.—And he spake also this parable unto certain who trusted in themselves that they were righteous and set all others at naught: Two men went up into the Temple to pray, the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week; I give tithes of all that I get.

But the Publican standing afar off would not lift up so much as his eyes unto Heaven, but smote upon his breast saying, God, be thou merciful to me a sinner. I say unto you, this man went down to his house justified rather than the other; for everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. LUKE 18:9–14.

SIMPLICITY.—And in praying use not vain repetitions as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them, for your Father knoweth what things ye have need of, before ye ask him. MATT. 6:7–8.

ALONE WITH GOD.—And when ye pray, ye shall not be as the hypocrites; for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret, shall recompense thee.

MATTHEW 6:5–6.

Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need.

HEBREWS 4:16.

## WITNESS OF MEN

When first thine eyes unveil, give thy soul leave
To do the like: our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God as flowers do to the sun.
Give Him thy first thoughts then; so shalt thou keep
Him company all day and in Him sleep.

Joseph Nessima took as his motto for the great work he accomplished in Japan, "Let us advance upon our knees."

Do not ask anything of God which you would not wish man to know; nor anything of man which you would not wish God to know. SENECA.

"Bought by the power of prayer," is the motto written across the first building of the Young Men's Christian Association in India.

The veteran missionary, Bengal, was known for his deeply devoted prayer life. One of his friends being curious to hear the missionary pray when he was quite alone, concealed himself in the room one night while the devoted man was at work. After hours of patient toil, the old man arose and throwing aside his garments fell upon his knees and said in a perfectly natural voice, "I thank thee, O God, that we meet on the same old terms." He then arose and went to his couch.

Enoch Arden returning from his long wanderings arrived by night to look across his garden and see his home and family, dear to him, in the hands of another. He refused to break in upon that happiness, but crept down to a little hut beside the sea to work and to die alone. He was not however without compensation, for as Tennyson described him,

He was not all unhappy. His resolve
Upbore him, and firm faith, and evermore
Prayer from a living source within the will,
And beating up through all the bitter world
Like fountains of sweet water in the sea
Kept him a living soul.

O, Prayer, thou mine of things unknown,
  Who can be poor possessing thee?
Thou wert a fount of joy alone,
  Better than worlds of gold could be.
Were I bereft of all beside,
  That bears the form or name of bliss,
I yet were rich, what will betide,
  If God in mercy leave me this.

EDMESTON.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

*The Passing of Arthur.*

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## IS PRAYER ESSENTIAL FOR SUCCESS?

Hoffman the great painter said that he caught the figure of his masterpiece, the boy Jesus, from a certain Dresden youth, but the face he gained by prayer.

Prayer is chiefly valuable in revealing to us the nature and the character of God, a medium of knowing our Father. Ruskin says that the greatest thing a human being can do in this world is to see something, and then go and tell what he has seen in a plain way. If this be true, the man who learns the secret of finding God, of seeing Him face to face in spiritual vision day by day, and who can go out from that vision splendid to make all things according to the vision seen in the mount, as Moses did, that man is truly the world's great man. There can be no really bad days for such a man.

The difference between men is not simply in the things which they see, but also in the vividness with which they see them. The person who has the inner consciousness of God through spoken or unspoken prayer possesses a peculiar power of certainty and assurance, whatever his life may be. He feels like Paul who said, when other things were falling away from him, "Have I not seen Jesus Christ?" He is guarded from disappointment and defeat by the realization that God is on his side, that He is

truly interested in him and that he can turn to Him as naturally as the flower turns to the sun for inspiration and for light and for growth. This certainty made the martyrs of the early Church. It has been the mainspring of power in the great leadership of the world. It has stirred to persistent and irresistible effort men like Jesus, who have been isolated by the very greatness of their vision, lifted out of banalities and the commonplace by the ever-present, divine assurance that the Psalmist felt, "Thou art near, O Lord."

But prayer not only brings to the individual the consciousness of God, it also affords a true appreciation of one's self. "Know thyself," said the old Greek philosopher, and gathered in these two words one of the chief means for character building. Prayer, especially when it is earnest, secret prayer, reveals the true nature of the individual as compared with the character of Christ. We are told that Mark Antony pointed out the various rents in the robe of the murdered Cæsar and identified each rent with the name of the cruel smiter; likewise in prayer one learns to place for a moment at least one's thoughts upon the weaknesses and the failures of the daily life and to identify these with their causes. One learns to say,

> "Search me, O God, and know my heart,
> Try me and know my thoughts
> And see if there be any wicked way in me,
> And lead me in the way everlasting."

There is no greater need and no need attended by greater difficulty of habitual performance, than this need to cultivate the habit of prayer, of silent communion with God, the art of spiritual contemplation, the ability to be alone, to think and to pray. The average person knows

a hundred things better than he knows himself. He sees too much to see any one thing clearly. His friends and acquaintances, his work and his play are subjects of constant thought and conversation, but how many have the habit of spending at least once a week an hour alone, in the solitude of their own personality, far from the strife of business and the externalities of social life? We mistake emphasis and enthusiasm for wisdom and perspective—driven by the time spirit. Jeremy Taylor used to call this getting away for silent prayer "practicing the presence of God."

"If chosen men could never be alone,
In deep mid-silence open-doored with God
No greatness ever had been dreamed or done."

Each year, freighted with its new discoveries of scientific laws, makes it easier for the thoughtful person to believe in prayer. In the light of the marvelous inventions of the twentieth century, prayer is no longer a miracle. The miraculous character of certain answers to prayer, found not only in the Bible but also in life, is made intelligible by modern discovery of laws which were heretofore hidden, reminding us that there are still other laws whose workings are, as yet, known only to the divine mind. One thing is certain, proven by history and personal experience, that these laws of God are intended for good, to make His children happy; that He who watches a sparrow's fall is in constant and intimate relationships for protection and for peace with the men and women whom He has placed upon this earth. Their faith expressed in Him is the spontaneous and eternal sign of His fatherhood and care.

The great Gospel message for prayer is to launch out upon the goodness of God and His willingness and eager-

ness to help His children. "Ask and ye shall receive," is a kind of refrain running through all of Christ's teachings. Prayer is the adventure of our belief in the Almighty. It is the utter casting of ourselves upon a God who cares for us, who is more willing to give than we are to ask, and who says over and over again, "Come unto me, and I will give you rest."

## QUESTIONS FOR THOUGHT AND DISCUSSION

What are the conditions, according to the Bible, for successful prayer?

MATT. 18: 19–20; MARK 11: 24–25; JOHN 16: 23–24.

Would you call the awakening of the Prodigal Son, the rising up of his spirit in a longing for his father and his home, a prayer? LUKE 15: 17–18.

William James called mystery the "more-to-be-known." Do you think that what is commonly called a miracle is necessarily an infraction of natural law because we cannot explain it? Is it limiting the Almightiness of God to believe that He chooses to work according to laws and knowledge of which we have not yet gained?

What do you think Jesus achieved by prayer? What have you ever achieved by prayer?

What kind of prayers did Jesus prefer?

MATT. 6: 5–15; MATT. 21: 22; MARK 12: 40.

Do you really expect that your prayers will be answered? Would you be surprised to see them literally fulfilled? Do you act in accordance with your prayers?

DAN. 9: 20–23; JOHN 14: 13–14; JOHN 15: 16; JOHN 16: 23–24; JAMES 1: 5–7.

A young man confessed that he was hindered from entering the Christian life by a number of well-meaning people who repeatedly assured him that they were praying for him. Does it really help you to know that people are praying for you? Under what conditions is it helpful to know that people remember you in their prayers? Does the kind of person who does the praying make a difference? JOB 42: 8; JAMES 5: 16.

If prayer is universal and necessary for happiness and success, why are not prayer meetings more popular?

Do you believe in prayer for the daily events of human life?

A good many people hold that it is worth while to pray for definite needs in the case of important events and decisions, or at times of sorrow, temptation, or calamity. Tad Jones, the former football star at Yale, astonished many of his fellow-students at a foot-ball dinner at Cambridge subsequent to a Yale victory. When asked what he thought was the reason for his success in the game, he answered that he had spent several hours praying that he might be able to do his very best that day.

Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth. PSALM 145: 18.
HEBREWS 10: 22; PSALMS 62: 7–8; I JOHN 5: 14–15.

Is it ever right to pray for things that seem unreasonable to us? For example is it sensible to pray to God to heal diseases without the use of medicine or medical skill when these are at hand?

Again we find Jesus praying before he raised Lazarus from the dead saying, "Father I thank thee that thou hast heard me, and I knew that thou hearest me always," showing that his prayer for Lazarus had been constant

though silent, and that he had the assurance in his own heart of the answer before the event. Have we a right to indulge in such seemingly unreasonable prayers? If so, why? If not, what reasons would you present?

When praying for help, especially in times of trouble, do we really leave our burdens with God or still carry them? Jesus said to Martha, "Said I not unto thee, that if thou believedst, thou shouldst see the glory of God?"

There are times in the lives of most persons when one has no inclination to pray; physical weariness or great anguish of spirit, or at times the consciousness of sin or depression seems to exclude prayer.

Should a person have a habit of prayer that takes him to God regardless of his feelings? At such times a certain sect maintain you should go to another for prayer. Do you agree with this? What did Jesus teach regarding prayer under such circumstances?

MATT. 26: 36–46; LUKE 18: 1.

The survivors of the *Titanic* disaster tell of the universal promptings to prayer on the part of virtually all of the hundreds of passengers, regardless of their beliefs, which would seem to show that prayer expressed or unexpressed is a universal characteristic of the human heart. Do you believe this and how is it explained?

Promises of God: I JOHN 5: 14–15; ISAIAH 58: 9; MATTHEW 18: 19; MATTHEW 7: 7; PSALMS 50: 15; PSALMS 91: 15; I JOHN 3: 22; Read PSALM 51; JOHN 17.

# VII

# God's Laws for Happiness

## VII

## GOD'S LAWS FOR HAPPINESS

These things have I spoken unto you that my joy may be in you, and that your joy may be made full.

JOHN 15: 11.

And whoso trusteth in Jehovah, happy is he.

PROVERBS 16: 20.

The battle is not yours, but God's.

II CHRONICLES 20: 15.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

JOHN 16: 24.

A glad heart maketh a cheerful countenance.

PROVERBS 15: 13.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works. ECCLESIASTES 9: 7.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

JOHN 14: 27.

The Kingdom of Heaven is within you.

LUKE 17: 21

Thou wilt show me the path of life;
In thy presence is fullness of joy;
In thy right hand there are pleasures for evermore.
PSALM 16: 11.

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.
JOHN 16: 33.

Casting all your anxiety upon him, because he careth for you. I PETER 5: 7.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. PHIL. 4: 6.

Have this mind in you which was also in Christ Jesus.
PHIL. 2: 5

Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness; come before His presence with singing.
Know ye that Jehovah He is God;
It is He that hath made us, and we are His;
We are His people, and the sheep of His pasture.
Enter into His gates with thanksgiving,
And into His courts with praise;
Give thanks unto Him, and bless His name.
For Jehovah is good: His loving-kindness endureth forever,
And His faithfulness unto all generations.
PSALM 100.

And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. PHIL. 4: 7.

## WITNESS OF MEN

If a man is unhappy this must be his own fault. God intended every man to be happy. EPICTETUS.

If all can not live on the piazza, every one may feel the sun. ITALIAN PROVERB.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.

CHARLES BUXTON.

Theodore Parker, erudite and capable, exclaimed upon his premature death-bed: "Oh that I had known the art of life, or found some book or some man, to tell me how to live, to study, to take exercise, to be really happy!"

Light foot, tight foot,
Green grass spread;
Early in the morning
Hope is on ahead.

R. L. STEVENSON.

Whoever enjoys not life, I count him but an apparition, though he wears about him the visible affections of flesh. SIR T. BROWNE.

I find earth not gray, but rosy,
Heaven not grim, but fair of hue.
Do I stoop? I pick a posy;
Do I stand and stare? All's blue.

ROBERT BROWNING.

I have fallen into the hands of thieves. . . . They have not taken away my merry countenance, my cheerful spirit, and my good conscience.

JEREMY TAYLOR.

In the teaching of Christ, happiness was not only the reward of duty, but a duty itself.

SIR JOHN LUBBOCK.

So take Joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her,
Then will she come and oft will sing to thee,
When thou art working in the furrows, ay,
Or weeding in the sacred hours of dawn.
It is seemly fashion to be glad,
Joy is the grace we say to God.

JEAN INGELOW.

Oh, Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best!

CARLYLE.

## GOD'S LAWS FOR HAPPINESS

What is the secret of happiness? It is the universal question; to discover it is the constant and common ambition of men.

Varro, years ago, cited two hundred and eighty-eight opinions of philosophers with reference to happiness. One school of metaphysics maintains that happiness is the chief end of life; at times it has meant to philosophers and to theologians, pleasure, at other times a utilitarianism working "the greatest good to the greatest number," and again, Duty.

It is quite generally conceded that men find happiness not by seeking it directly but along the way to a worthy goal. Like good health it is the attendant of useful occupations. It is the music which is the gladness of the world, the joy of seeing others happy. Plutarch said that he first began to write biography for the sake of others, but soon found that the lives of the men whose personal history and achievements he was studying were serving as rich examples for his own improvement and happiness.

Religion at its height is a transport, a new heaven and a new earth; it is defined in the New Testament as light and life and hope and peace. The Bible is full of songs. Christ speaks of a sinner's conversion as creating "joy in heaven." Happiness is the magic which makes the reformed thief and drunkard a factor in the salvation of others. John B. Gough's glad triumph was the message of his life. Harold Begbie has said that at the very heart of the mystery of conversion there is a wild joy.

Happiness is not a matter of chance nor of mere good luck, it depends upon certain unchanging laws.

### HAPPINESS THE RESULT OF RIGHT THINKING

The Bible is rich in emphasis of the fact that as a man thinketh in his heart, so is he. Paul teaches that lasting peace and power come from bringing every thought into subjection to God. "The mind is its own place," says Milton, "and in itself can make a Heaven of Hell, a Hell of Heaven." One is peculiarly impressed in the study of the life of Jesus with the tranquillity and poise of mind which he brought to every task and exigency. The quality, the direction, and the attitude of his mind seemed to lift him above the power of exter-

nalities. It gave him the sense of authority which impressed all who heard him speak.

He gave to the world for consideration the unique and tremendous truth that sin was a matter primarily of the thoughts and imaginations, and that it was possible for heinous sin to exist in the attitude of a man's mind. He exhibited in his own life the fact that no physical chain can bind the personality of one whose mind is free and pure.

"Man, what are you saying," says Epictetus, when they told him that they were going to put him in prison, "you may put my body in prison, but my mind not even Zeus himself can overpower."

This attitude of mind is of vital importance if one is to be permanently happy. It is not only important to subject the mind to the scrutiny of God, but it is indispensable to keep the thoughts turned constantly toward success, toward positive things, toward affirmations rather than the negations of life. Our careers are directly colored and shaped by the things we think about. No man who wishes to be happy should allow his mind to rest on failure or loss or defeat; he should never mention them; these things should be passed by as incidents merely, as lessons of experience toward the final achievement upon which a man's thought must be riveted with invincible determination. Recently a man said to me, "My business career was a failure," and I realized at once that this was true largely because the settled attitude of the man's mind was toward failure rather than toward successful accomplishment, toward the past rather than toward the present with all its wealth of possibility to every indefatigable worker.

That which we allow our minds to dwell upon determines largely our direction of progress, as well as the character and extent of that progress. If you would be

happy, turn away from your ill-feelings to happy thoughts. Ponder your friendships rather than your enmities. It is nature's way to make us forget our physical illnesses almost as soon as they are passed; likewise we should forget our failures and our weaknesses in the acceptance of God's ever fresh invitation to be right with Him and therefore happy.

Happiness is the result of right thinking, the result of keeping the mind fixed upon high and joyous things through a regular habit of meditating upon the friendship and the power of God, with whom we are working in unison.

### HAPPINESS IN SELF-MASTERY

Happiness is an inner possession, an inner victory—it is always our own victory. Jesus furnished the world a model for the attainment of the happy life by living according to his guiding principle, which was, "not my will but Thine be done." The will is the man and the keenest satisfactions of the spiritual life come with its mastery. It is through the moral elevation of our inner self, as Henry Drummond once said, that our real success is measured or is measurable.

The happiness of self-mastery lies in the control of one's passion, temper, appetites, and in the ability to make one's self do the things that he ought to do at the time they should be done. A decided foe to happiness is the loss of self-respect which is the price that a person pays for the surrender of self-control. All losses can be borne more easily than the loss of one's self. This disrespect for our own individuality is also dependent upon our attitude toward the happiness of others. There are no permanent satisfactions at the expense of human loss and degradation. Just as truly as there is no real per-

sonal and abiding joy in the ways of license and dominance of the senses, so there is no permanent happiness which is gained at the cost of the stained whiteness of another's life.

The matchless prize of a happy life is the result of a controlled will.

"Oh, well for him whose will is strong;
He suffers, but he can not suffer long;
He suffers, but he will not suffer wrong!
Nor moves for him the loud world's random mock,
Nor all calamities' hugest waves confound.
He seems a promontory of rock
That, compassed round with turbulent sound,
In middle ocean meets the surging shock,
Tempest-buffeted, but citadel-crowned."

### HAPPINESS IN WORK

Carlyle said that it was unnecessary for men to be happy provided they had work to do. But if men have work, *their* work to do, and do it in the right spirit, they *will* be happy. Happiness is being in one's own place with one's own tools in one's hand. Work that really belongs to us lifts us out of the commonplace; it takes our minds off ourselves and our cares and grievances. It makes us citizens of that most royal kingdom, the kingdom of happy occupation. Activity is really the royal road to happiness.

Carlyle wrote to his mother:

"You can not think what a comfort the feeling that I am doing an honest work in God's creation, whether I be ever paid for it or not, gives me; I have not been as contented for many years. The great uproar of London is a great beautiful moving picture for me; I say to it, with the greatest good nature, 'Go thou thy way, I am going

mine.' There is no blessedness in the world equal to that."

When you are unhappy go and do something for others. Richard Cobden lost his wife, and shortly afterwards his daughter; he was utterly in despair and was ready to die. His friend John Bright came to him one day and said: "Cobden, there are sixty thousand children who are to-day slowly dying in England by reason of overwork and long hours in the mills and factories. Why not harness your sorrow to a life-work for these children? This suggestion was the expulsive power of a new affection for Richard Cobden. It was to him the incentive for his greatest life-work, the work for which he will be remembered longest by Englishmen. Not every one can be a Richard Cobden to harness his sorrow or defeat to a vast undertaking, but every one can produce the same joyous effect in his own life by answering the call at his very door for some unselfish service.

What is the guiding principle upon which we can be assured of right thoughts, right will, and right occupation, and thereby be assured of our birthright, which is happiness? It lies in the certainty that we are fulfilling our career under the eye of God. To be sure that we are doing the will of God in our particular life-work means to be sure that we are going to have God with us in every extremity and in every daily need, and this is the absolute certainty of being and remaining happy. There is a universal will of God for all the world to follow. It exists in doing right, in being honest, truthful, and pure in mind. There is also an individual will of God for every person, a will of God which is suited to our own individual capabilities and task and position in life. Unless we fulfill that will of God in our particular niche, the vast circle of God's purpose on earth will be incomplete. No one can do this particular will of God for me.

For me alone is the task. For me alone is the crown of victory, for me alone is the joy of fulfillment, for me alone is the realization of the definite promise of Christ that "my joy may be in you and that your joy may be made full."

## QUESTIONS FOR THOUGHT AND DISCUSSION

How would you define happiness in the light of your own experience?

Is happiness a duty?

PSALM 100; ECCL. 9:7; PHIL. 4:8–9; MATT. 6:16–17; PHIL. 4:4–7.

Is the thing that gives you pleasure taking away from the happiness or well-being of persons affected by your acts? Is this a legitimate test of right pleasure?

I COR. 8:9–13; MATT. 25:40.

Christ dealt with individuals. Crowds came to him to be healed, but he did not heal them in crowds, but individually, fitting his injunctions to particular cases. Would this signify that God has a type of happiness particularly fitted to each individual?

Are people originally and by temperament happy? If unhappy is it due to a development of wrong faculties? How can this be remedied?

The medieval churches were filled with gloom and crucifixes; Christ was always "the man of sorrows and acquainted with grief." Was this the predominating characteristic of the Jesus of the gospels?

JOHN 8:12; MATT. 11:19; JOHN 2:1–11.

Why is a man who gives way to his appetites and passions never permanently happy?

GAL. 5: 16–25; ROM. 6: 23; ROM. 8: 6.

Mark Antony sought happiness in love, Brutus in fame, Cæsar in power, Solomon in splendor; Antony found disgrace, Brutus disgust, Cæsar ingratitude and death, Solomon (in his words) "all is vanity." What was the reason of their failure?

In Cardinal Newman's hymn *Lead, Kindly Light*, he says:

> Keep thou my feet, I do not ask to see
> The distant scene; one step enough for me.

Do we miss happiness by failing to find it at our very doors in the day's work? Are you looking for happiness in the future instead of to-day?

Do you believe that God intends happiness for every human being? What are you doing towards the fulfillment of God's laws of happiness for individuals less favored than yourself—for example, the poor in our great cities, the country boy who is struggling against heavy odds, the children in the factories, the men and women in the sweat shops, the man who is the slave to drink?

Promises: Eccl. 2: 26; Psalm 4: 7–8; Psalm 128: 1–2; Psalm 36: 7–8; Phil. 4: 19; Psalm 37: 23–25; Isaiah 54: 10–17; Isaiah 51: 11; Psalm 46; Isaiah 61; John 14.

# VIII

# The Art of Being Quiet

## VIII

## THE ART OF BEING QUIET

And the work of righteousness shall be peace: and the effect of righteousness, quietness and confidence forever.

ISAIAH 32: 17.

Better is a dry morsel and quietness therewith
Than a house full of feasting with strife.

PROVERBS 17: 1.

The Lord said to Elijah: "Go forth and stand upon the mount before Jehovah." And, behold, Jehovah passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before Jehovah. But Jehovah was not in the wind; and after the wind an earthquake; but Jehovah was not in the earthquake; and after the earthquake a fire; but Jehovah was not in the fire; and after the fire a still small voice (a sound of gentle stillness). I KINGS 19: 11–12.

He leadeth me beside still waters.

PSALM 23: 2.

Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

JOHN 14: 27.

Rejoice in the Lord always; and again I will say Rejoice. Let your forbearance be known unto all men.

The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

PHIL. 4: 4–7.

Study to be quiet.

I THESS. 4: 11.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

For He shall give His angels charge over thee, to keep thee in all thy ways. PSALM 91: 5, 6, 11.

Let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. I PETER 3: 3–4.

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.

ISAIAH 26: 3.

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

I TIM. 2: 1–2.

Oh, that thou hadst hearkened to My commandments! Then had thy peace been as a river; and thy righteousness as the waves of the sea. ISAIAH 48: 18.

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and

learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. MATT. 11: 28–29.

For the Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ROM. 14: 17.

Great peace have they that love Thy law. PSALM 119: 165.

## WITNESS OF MEN

If one does not have rest in himself, it is useless to seek it elsewhere. LA ROCHEFOUCAULD.

I know that what we all want is inward rest, rest of heart and brain, the calm, strong, self-contained, self-denying character which needs no stimulus, for it has no fits of depression; which needs no narcotics, for it has no fits of excitement; which needs no ascetic restraints, for it is strong enough to use God's gift—without abusing it. A character in a word which is truly temperate, not in drink and food merely, but in all desires, thoughts, and actions. Freed from the wild lusts and ambitions to which that old Adam yielded, and seeking for light and life by means forbidden, found thereby disease and death. CHARLES KINGSLEY.

An eminent physician has attributed physical breakdown to "those absurd feelings of hurry and having no time, to that breathlessness and tension, that anxiety of the future and that solicitude of results, that lack of inner harmony and ease. It is your relaxed and easy worker who is in no hurry, and quite thoughtless the while of consequences, who is the most efficient worker. Tension

and anxiety, present and future, all mixed up together in one mind at once, are the surest drags upon steady progress and the true hindrances to our success."

Not in the turmoil of the busy street,
Nor in the noise and confusion of the throng,
But in ourselves are triumphs and defeats.

LONGFELLOW.

We might have peace, great peace,
If we would not load ourselves with others' words and works
And with what concerns us not.
How can he be long at rest
Who meddles in another's cares,
And looks for matters out of his own path,
And only now and then gathers his thoughts within him!

THOMAS À KEMPIS.

What a day!
To sun me and do nothing, nay I think
Merely to bask and ripen, is sometimes the
Student's wiser business.
To mix his blood with sunshine, and to take
The wind into his pulses.

LOWELL.

The Lady Moon is my lover,
My friends are the oceans four,
The heavens have roofed me over,
And the dawn is my golden door.
I would liefer follow the condor
Or the sea-gull, soaring from ken,
Than bury my godhead yonder
In the dust of the whirl of men.

CHANG CHIH-HO.

The great man is he who in the midst of the crowd keeps with perfect sweetness the serenity of solitude.

EMERSON.

## THE ART OF BEING QUIET

No trait of Jesus is more universally pictured in art or literature than that of his composure—his serenity, his calm and subdued strength, the outcome of deep reflectiveness and knowledge of men. Only once or twice during his entire recorded ministry did he present any suggestion of rashness or departure from his accustomed tranquillity, and then, as in the cleansing of the temple, he dominated the scene with great might, as one who had the authority and knew well the compass of his power. He was like a master violinist who stands before his orchestra sure of his note and in perfect control, sweeping his instrument with an assured stroke. Jesus possessed the art of never being taken off his guard. He had what we lack in our modern rush and stress—*peace of mood.*

Even in the midst of occasions of joyousness or confusion we are bound to think of Christ as being the master of himself, as being capable of thought and correct perspective.

One of the most impressive pictures which I have ever seen is Titian's *House of Levi*, in the Academy at Venice. The whole scene is full of life and motion; the table is filled with happy guests; busy servants are seen hurrying on all sides; the air of merriment and varied intercourse is apparent. But the figure that gives meaning to it all is that of the Master sitting in the midst; *in it* with every sympathetic and human sense, but yet somehow intangibly *apart* from it, no sign of far-away abstractedness, no trace of disdain, but with all, a benignly calm and

deeply joyous face, as one who knew how to use joy without abusing it. It was the picture of the fundamental happiness that accompanies quietude and vast reserve, the figure of a man in whose central life there flowed a great purpose, who was bound to experience and enjoy every proper phase of life, but who was no less under obligations to save both his spiritual and his physical machine from unnecessary wear and tear.

Consider the event in the garden of Gethsemane, when the soldiers came to take him to the judgment hall, when he knew his hour had come. Jesus stood in the midst of his startled accusers, his fearful, nervous disciples in fear and trembling leaving him alone, Peter, the man of impulse, doing the very thing he ought not have done, through rashness and ill-considered loyalty—in all this tragic scene Jesus was the one forceful personality. With what detachment and perfect deliberation he addressed the Roman guard. "Are ye come out as against a robber, with swords and staves to seize me? . . . Or thinkest thou that I cannot beseech my Father and He shall even now send me more than twelve legions of angels? How then should the Scriptures be fulfilled that thus it must be?" With what logic his answer: "I told you that I am He. If therefore ye seek me, let these go their way. . . . The cup which the Father hath given me, shall I not drink it?"

There was no false motion, no loss of power in words, no exhibition of fear, though, as John tells us in his account, "the soldiers went backward and fell to the ground." We discover no anxiety, no explosive anger at the utter unreasonableness and wrong of the betrayal and capture, which, an ordinary person most certainly would have impulsively resented. Here is no useless expenditure of passion over the inevitable, but we find rather that

the accused is really on the throne of judgment, himself a judge on his day of trial. Each individual, from the soldier of the Roman guard to Pilate himself, instinctively felt this. It was the world's marvel of self-control and composed power; no like exhibition is on historical record. Here was the master of the art of quietness.

How can a person achieve such power of quietude? How can one gain such force without the exhibition of weakness or inaction? At times we go into a business man's office and feel something in his presence that we can not quite express, *the sense of man* behind or within his presence; the conscious reserve of a large spiritual capacity. Manifestly this power is the accompaniment of all real success, of all real and permanent greatness.

There are three Scriptural rules for the attainment of quietness.

First.—Take time to prepare. No one gets to feeling deeply about any matter without spending time to dwell upon it, keeping one's thoughts upon it with some regularity and persistence. Jesus' attitude of assurance and settled calm before his enemies was the result of his previous night of spiritual struggle and preparation in which he gained by prayer the ability to take with a steady hand the cup of his destiny. Nor was this custom unusual with him. The account tells us that he took his disciples and went to the garden "as he was wont." To him as to us, the inner struggle in the loneliness of one's own personality is more important and decisive than the outward fulfillment. To Jesus, Gethsemane was more important than the judgment hall, more decisive than the cross.

It is a suggestive study to read the Gospels to find out the times when he slipped away from the crowd to be

alone. To him as to every great soul there was great spiritual renewal in

"the calm
That nature breathes among the hills and groves."

The lack of preparedness is the reason for most of human failure and mistake. The regiment which fails to prepare upon the parade ground to meet adequately the enemy's guns will vainly strive to make up for its deficiencies upon the field of battle. The boat that is just capable of keeping upright in the quiet harbor will have little chance in the open sea.

The young man who goes wrong in the city falls, not because he wishes or intends to lose his manhood, but, in the majority of cases, because he lacks the moral and spiritual reserve to withstand the sudden and unexpected approach of temptation. He goes down amidst a lot of ceaseless, rushing, distracted activities, with no time to get his bearings, with no time to charge his will with self-control. Mark Twain said he was like his razors, he must have time to renew his edges.

For many years in one of our great cities, it was my work to meet young men in difficulty; men who often had been worsted by vicious habits. After hearing many a tragic life story, I became accustomed to ask as almost the first question, "What was your early training?" The hope of retrieval and reformation of such men, I found by practical experience, depended almost wholly upon their reservoir of moral and religious reserve. It is not a mere sentiment to say of a man that he had a good mother, or that during the susceptible years of his life he was thrown constantly amongst people who taught him the fundamental principles of righteousness, or that he once knew the subdued strength of being quiet. This period

of preparation is without doubt the secret of the period of later power.

A gentleman well acquainted with customs in China showed me the immense advantages of certain missions whose practice it was to take for training the young Chinese boys and girls at an early age, in accordance with the principles of the Catholic Church, "Give us a child for seven years and we will be satisfied to let you have him for the remainder of his life."

This lack of early preparation, however, may be made up in part by any person who is willing to pay the price of forming a quiet and serious habit of study and personal devotion—getting apart—"going home much," as Emerson called it. Consider, for example, the use of Sunday as a day of preparation for the other days in the week. Try taking an hour each Sunday morning for a month to read one of the great books in the Bible, having in mind its relation to the coming week's work.

The Swedish explorer who crossed the great Chinese desert told his men to load their camels for a ten days' journey. After they had proceeded three days through the desert sands, one of his men came to him and said, "Alas, master, we only loaded the camels for four days' journey, and the water is nearly gone." As the account tells us, the servants were left behind one by one as the days dragged on; one by one the great "ships of the desert" foundered and fell; the explorer himself with one of his men just escaped death and reached the other edge of the desert. If they had anticipated their need with the kind of preparation necessary they could have defied the desert. With the right use of Sunday, I venture to say that practically all of the great temptations and struggles of the modern week may be fronted with success. It is not the question so much of remembering the Sabbath day to keep it holy, as it is, in the phrase of Phillips Brooks,

"Remember the Sabbath day and it will keep *you* holy." What is Sunday doing for you as a day of preparation for the great powers of composure and self-control? Are you taking time to relax, to think, to grow spiritually capable?

SECOND.—Be certain that your motive is right.

There is no enemy to quietness like the sense of doing wrong. There is no equipment for control of action so mighty as a conscience void of offense towards God and man. Conscious sin destroys balance and unhinges every human faculty. To be sure we are told that certain criminals reveal on the witness-stand nerves of iron, but their keepers tell us that these men are closely watched when they return to their cells for an inevitable weakening, due to a false power of mastery. There is a distinct difference between an exterior that is born of sheer will-power and one that is the natural result of a settled and imperturbable spirit. Paul said to the Thessalonians, "Our Gospel came not unto you in word only but also in power and in the Holy Spirit and in much assurance." God said to Jacob that He had changed his name after his struggle and trial from Jacob to Israel. "For thou hast striven with God and with men, and hast prevailed."

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," said Isaiah.

THIRD.—Lay hold on God with perfect confidence.

When a man has taken time for preparation through the certainty of an absolutely right motive according to the light which is given him, he has a right to expect God to supply his deficiencies and to support him in his extremity of need. God possesses the things belonging to our peace because He is capable of supplying every need of ours through His infinite riches. The Psalmist says, "All my springs are in Thee," and Paul said, "I

know him whom I have believed and I am persuaded that he is able to guard that which I have committed unto him." No loss of friends or money, no untoward circumstances, no difficult or dark passages of life can discourage those who are right with themselves and with God. As Dante says, "In His will is our peace," and there is no possibility of failure as long as this attitude and trust are combined with steady action. "Seek God," says Fénelon, "within yourself and you will surely find Him, and with Him peace and joy."

The art of being quiet is the art of believing God.

"Father, I know that all my life,
Is portioned out by Thee,
The changes that are sure to come
I do not fear to see;
But I ask Thee for a patient mind,
Intent on pleasing Thee."

## QUESTIONS FOR THOUGHT AND DISCUSSION

Dwight L. Moody used to say, "Character is what a man is in the dark." Is the sense of being right and knowing in our inmost hearts that we are right, the foundation of a quiet spirit? MATT. 5: 27–30.

Is fear of any kind consistent with the art of being quiet? Does it not help to eliminate fear when we consider with what a bountiful hand God has provided both nature and man? How He has supplied the oak with more acorns than are necessary! how the fruit trees are loaded down with a surplus of bloom! how the birds are fed with abundant resources! how, in fact, everything in nature is given generously and not niggardly! "Are not five sparrows sold for two pence? And not one of them is forgotten in the sight of God. But the very

hairs of your head are all numbered; fear not; ye are of more value than many sparrows."

Think of the reassuring effect of reading every morning the sixth chapter of Matthew.

G. Lowes Dickinson said that the chief end of Americans seems to be "acceleration," and if you ask them why such haste, they answer, "Why, we go faster." Is it not possible to possess the ability of direct and rapid accomplishment and still retain the mood of perfect self-possession?

What is the relation of the will to quietness of spirit? Can you will to be quiet and free from care and always succeed?

John tells us that every one that committeth sin is the bond servant of sin. Is the essence of peace and quietness inherent in the sense of freedom from the slavery of sin? PSALMS 51:3; HEB. 10:26–27.

Do you think that poise of mind is an inherited or a cultivated faculty?

Winston Churchill in his novel *Inside the Cup* lays great emphasis upon the fact of the personality of his chief character. How would you define personality? What do you consider its highest characteristics? Did you ever know a really great person who had not mastered the art of being quiet?

As a remedy for the foes of quietness and peace have you tried the determination of keeping without exception a half-hour each morning for the purpose of getting into harmony with your highest ideals and with God?

PSALM 121; MATTHEW 6.

God's promises: Is. 32:17–19; Is. 40:31; II Cor. 13:11; Psalms 37:37; Phil. 4:6–7; John 16:33; Isaiah 44:8; Psalms 27:1–6.

# IX

# God's Laws for Health

## IX

## GOD'S LAWS FOR HEALTH

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?

I Cor. 6: 19.

He sendeth his word and healeth them
And delivereth them from their destructions.

Psalms 107: 20.

Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. James 5: 13–15.

I will restore health to thee, and I will heal thee of thy wounds, saith the Lord. Jer. 30: 17.

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people.

And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons and epileptic, and palsied: and he healed them.

Matt. 4: 23–24.

Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases.

PSALMS 103: 1–3.

O Jehovah, my God,
I cried unto thee and thou hast healed me.

PSALMS 30: 2.

A tranquil heart is the life of the flesh;
But envy is the rottenness of the bones.

PROVERBS 14: 30.

But unto you that fear my name shall the sun of righteousness arise with healing in its wings.

MAL. 4: 2.

A cheerful heart is a good medicine;
But a broken spirit drieth up the bones.

PROV. 17: 22.

And Peter said unto him, Æneas, Jesus Christ healeth thee: arise and make thy bed. And straightway he arose.

THE ACTS 9: 34.

And behold there came to him a leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean. And he stretched forth his hand and touched him saying, I will, be thou made clean. And straightway his leprosy was cleansed. MATTHEW 8: 2–3.

And all the multitude sought to touch him, for power came forth from him, and healed them all.

LUKE 6: 19.

Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go unto the Father.

JOHN 14: 12.

It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life. JOHN 6: 63.

## WITNESS OF MEN

Take thought for thy body with steadfast fidelity. The soul must see through these eyes alone, and if they be dim, the whole world is clouded. GOETHE.

Yet however good our health may be, however carefully we may regulate our diet or our habits, the body is so powerfully affected by the mind, that, as every skillful physician knows, it is often the mind rather than the body with which he has to deal.

SIR JOHN LUBBOCK.

Lycurgus dedicated a little statue of the god of laughter in each of the Spartan dining-halls.

There is a growing belief that "God never made His work for man to mend." We are just beginning to discover that the same Principle which created us, repairs, restores, renews, heals us; that the remedies for all our ills are inside of us, in divine principle, which is the truth of our being. We are learning that there is an immortal principle of health in every individual, which, if we could utilize, would heal all our wounds and furnish a balm for all the hurts of mankind.

ORISON SWETT MARDEN.

"The Bible assures us that 'perfect love casteth out fear,' and fear is one of the most potent sources of discord and disease."

Mr. Taylor in his work on golf tells us that "to maintain anything approaching his best form a golfer must of necessity live a clean, wholesome, and sober life. . . . A man must live plainly but well, and he must be careful of himself. If he uses up his reserve force, or abuses himself in any way, then he has cast his opportunities aside and he drops immediately out of the game. There are no half measures. You must do one of two things: be careful of yourself in everything, or forsake the game altogether. A man who lives a careless or vicious life can never succeed in golf or hope to keep his nerves or stamina."

Those wounds heal ill that men do give themselves.
SHAKESPEARE.

## GOD'S LAWS FOR HEALTH

It is a significant fact that a large part of the active career of Jesus while on earth was occupied in restoring people to health. He was called the "Great Physician," and during the three years of his public ministry, healing might truly be said to have been his vocation. He repeatedly associated the healing of the body with the cure of the soul, and with the forgiveness of sin. It would seem that his cures and miraculous healing of all sorts of diseases were for the purpose of turning men's attention to their spiritual condition, to the health of the soul. When accused of usurping the power of God and forgiving sin, he replied to his detractors:

"Which is easier, to say, to the sick of the palsy, Thy sins are forgiven, or to say, Arise and take up thy bed and walk? But that ye may know that the Son of Man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house."

It is also significant in this connection to notice that as far as the accounts tell us, Jesus himself was never sick; he did not suffer from the bodily diseases current in his time and still prevalent in Oriental countries. We have instances of his being weary, as for example when he sat and rested at the well in Samaria. He has been pictured by medieval art as a somewhat frail, certainly not a robust figure, but the justification for such portrayal is doubtful. It is indeed questionable whether a person could be other than decidedly robust and a possessor of good health to prove himself capable of undergoing such steady strain of travel by foot, teaching, preaching, and healing almost constantly, suffering the drain upon his sympathies of a multitude of sick and sorrow-stricken folk, in the midst of perpetual danger from hostile enemies, and all this with a limited, human support in the way of friendships and material aid.

Furthermore, we have no account of Jesus dwelling upon ills or bodily ailments. The historical records give no hint of his speaking of his bodily condition, save with possibly one or two exceptions to his disciples. Was it because his body was in such harmonious relation to his spirit that, as it is sometimes said of healthy children, he was unaware that he had a body, or was it because he had sufficient force of character to place his own ailments is the background in the light of his uplifting ministry of healing to those about him?

The attention which the Bible gives to sickness and its opposite, health, suggests the need of a study of the laws

which God has laid down for bodily welfare. In the last analysis, good health is the deciding factor in real success. We look in vain for detailed or explicit rules in the New Testament, like those which Mohammed, for example, laid down for his followers, relative to bathings, the abstinence from alcoholic drinks, and certain meats, and domestic relations. Yet we can gather from the sweep of Jesus' matchless teachings a few plain truths regarding health.

First: Good Health a Matter of Mental Attitude toward Life.—We must conclude that the Scripture, as found in the Gospels, places primal stress upon the kingdom that is within a man, his inner temper and disposition as indicative of the character and tendency of his life. The Gospel goes down below the body to the healing of the mind, to the renewing of the spirit as being the fundamental process. The condition of mind and the presence of belief were the constant objects of Jesus' first solicitude. We find him turning away from certain sections, not being able to do many mighty works there, "because of their unbelief." He looked with keen gaze into the very heart of those who sought his healing powers, invariably saying, "Believest thou that I can do this?" "All things are possible to him that believeth," as though far below the bodily incompetency was the necessity, for the sake of cure, of the right mental attitude. Get a right mind, an harmonious outlook upon life in general, and especially toward God, get right thoughts within your own heart, where the real Kingdom of Heaven starts, and the outer bodily healing will follow. This seems to be the drift of Jesus' wonderful cures.

A skillful physician tells me that in a large percentage of cases it is with the mind rather than with the body he has to deal, and that very frequently the

bodily weakness can be traced to wrong currents of thought or to the perversion of the uses of the members of the body by reason of perverted and morbid ideas. As Macbeth has said,

> Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain
> And with some sweet oblivious antidote
> Cleanse the stuffed bosom of that perilous stuff
> Which weighs upon the heart?

Certain religious sects teach that if one can get a right mental attitude toward God and the world of spirit, he will find the material handicaps and evils non-existent. The soul will win by freeing itself from bodily make-believe, by getting a new vantage point, by becoming a denizen of a new thought-world.

Whatever our views may be regarding the science of this great principle of the power of mental and spiritual forces over the body, it is fairly well agreed that good health waits upon pure thoughts, the settled determination to disregard as far as possible ideas of sickness, weakness, and failure, and to think health, strength, and success.

The harboring of a grudge, for example, may mean physical breakdown. It poisons the blood; it warps the mind; it narrows the sympathies; it injures the power of concentration; it *stops* us; it wastes our bodily tissue, and it takes time. Gladstone said, "I haven't time to hate anybody." The Scriptural pages are full of the great injunction to love rather than to hate.

Anger and temper are also mental states directly inimical to health. Across the Chapel of Baylor University, I once read the motto placed there by former Presi-

dent Burleson: "Young gentlemen, have a resolute life purpose. Don't get mad, and don't get scared!"

While living in Cairo, we had an Armenian servant whose temper was uncontrollable. She flew into a rage over the merest trifle, frequently entering into physical combat with the Arab market-men who brought the provisions to the house. After one of these fits of temper she turned a peculiar shade of yellow which continued for several days, and often her temper made her so ill that she was obliged to go to bed. Her mental distemper had poisoned her entire physical nature.

There are few foes of the body more fatal than the unbridled passions of anger and hatred which carry in their train so many other evils, called by the Apostle, "the works of the flesh."

"Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the Kingdom of God."

These represent the crimes, not simply against the body, but against God's laws of love, and visit upon the person the physical recompenses that always attend the breaking of God's laws.

SECOND: GOOD HEALTH DEPENDENT UPON A RIGHT ATTITUDE TOWARD GOD.—The man who gets firmly rooted in his consciousness and experience that God is love, that He is not a God who delights in the chastisement or in the illness and unhappiness of His children, secures a divine support towards becoming and keeping well. The idea that God sends ill-health and misfortune comes from a misconception of God's nature and a wrong attitude toward God Himself.

Throughout the Scriptures we find the words, healing, health, and holiness, in close relationship. It is my belief that God means that His creatures shall be well. If we are unwell and persist in aggravating our diseases, we may well examine the causes, to see if they do not go back to some of the above-named weaknesses of our own nature.

Furthermore, we should look to this same loving God in perfect confidence, if we are in line with His will, to give us these physical blessings of health and the ability for happy work, just as we look to Him for spiritual favors. These two departments of the physical and spiritual have too often been separated in our prayers and in our creeds. The man is one, and he can only be the whole man as God intended him when his body is a sound and fit temple for the dwelling of his immortal spirit, and this we have a right to ask of the God who loves us and who wants to make the most of us for Himself, for ourselves, and for the world in which He has placed us with a mission.

## QUESTIONS FOR THOUGHT AND DISCUSSION

What would you say was God's first law for health?

If disease were a disgrace the same as sin, would there be so much disease?

Are good health and wrong motives compatible?

We often hear of people who grow ill with no bodily symptoms of disease, simply from brooding over a sin or crime.

What is the relation of conscience to health?

Do you think there are any real values in disease and sufferings of the body?

If so, what are they?

Do you think that God sends sickness?

DEUT. 8: 18–19.

Robert Louis Stevenson wrote many of his books under the shadow of a great disease. In his letters he tells us that it took him sometimes two weeks to write a page of manuscript.

What was the secret of his triumph over his body?

Does intemperance in drink or impurity differ in kind of wrong from intemperance in eating, in speaking, in thinking, or in overwork?

A successful man once told me that he owed his splendid health to the observance of Sunday as a day of absolute rest. He virtually did nothing on that day that he did on other days of the week.

Do you believe in a real rest day? Do you observe one?

Is not the experience of France, for example, where one rest day in seven has been prescribed by law and not religion, significant in our thought concerning the question?

In Japan one rarely sees an unpleasant face. From earliest childhood the Japanese are taught to smile and to refrain from showing any indication of pain or distress. It is a proverbially healthy race. What is the physiological connection between this habit and good health?

Dr. Richardson has said, "Anger, hatred, grief, and fear are among the influences most destructive of vitality."

Do you think that ill-health is the result of individual sin? How about inherited disease?

Do you think that an unconscious attitude of mind, for example, a growing habit of querulousness, criticism, or envy, will bring on ill-health?

Do you find in the New Testament account of Jesus' healing of disease a warrant for believing that sickness can be cured to-day by faith in God without the use of human agencies?

Do you consider the use of medical science and the employment of physicians inconsistent with the belief in God to cure disease?

Do you think that the power to heal was given to Christ alone, to show that he was the Son of God?

Acts 3: 1–16; Acts 5: 12–16; Acts 20: 9–12; Luke 9: 2; Acts 28: 8–9; Acts 9: 32–42; Acts 14: 8–10.

Read the cures of Christ and find out what conditions he imposed.

Matt. 8: 1–17; John 11: 1–44; Luke 13: 10–13; Luke 11: 14–20; John 4: 46–54; Matt. 15: 29–31; Matt. 15: 22–28; Read Psalm 37.

# X

# What Makes a Friend?

## X

## WHAT MAKES A FRIEND?

Greater love hath no man than this, that a man lay down his life for his friends. JOHN 15: 13.

A friend loveth at all times. PROVERBS 17: 17.

A certain man was going down from Jerusalem to Jericho; and he fell among robbers who both stripped him and beat him, and departed leaving him half dead. And by chance, a certain priest was going down that way: and when he saw him he passed by on the other side. And in like manner a Levite also when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn and took care of him. And on the morrow he took out two shillings, and gave them to the host and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go and do thou likewise.

LUKE 10: 30–37.

There is a friend that sticketh closer than a brother.
PROVERBS 18: 24.

As ye would that men should do to you, do ye also to them likewise. LUKE 6: 31.

No longer do I call you servants; . . . but I have called you friends. JOHN 15: 15.

Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven.
MATTHEW 18: 21–22.

If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift. MATTHEW 5: 23–24.

Beloved, if God so loved us, we also ought to love one another. I JOHN 4: 11.

Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly and worketh righteousness,
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor.
PSALM 15: 1–3.

## WITNESS OF MEN

Mirabeau said that self-help and friendship are the two indispensable traits for success.

Let me live in a house by the side of the road
  Where the race of men go by,
Men that are bad and men that are good,
  As bad and as good as I.
Let me not sit in the scorner's seat,
  Nor hurl the cynic's ban,
But let me live in a house by the side of the road
  And be a friend to man.

SAM WALTER FOSS.

Charles Kingsley was asked the reason for his successful life; he answered simply, "I had a friend."

A great educator has said, "The youth who has gone through college and at its close has not found one friend into whose face he can look and say honestly, 'I am thy friend,' and then can hear the returning answer, 'Yes, and I am truly thy friend,'—this youth has lost one of the richest boons of his college career."

"They seem to take away the sun from the world who withdraw friendship from life; for we have received nothing better from the immortal gods, nothing more delightful."

A man once described his friend thus: "He does not really teach me anything, but by being brought into his presence, one becomes something."

Then gently scan your brother man,
  Still gentler, sister Woman,

Though they may gang a kennin' wrang,
To step aside is human.

. . . . . .

Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

BURNS.

No one is useless so long as he has a friend.

STEVENSON.

"Oh, the comfort, the inexpressible comfort of feeling safe with a person—having neither to weigh thought, nor measure words, but pouring them all right out just as they are, chaff and grain together; certain that a faithful hand will take and sift them, keep what is worth keeping, and with the breath of comfort blow the rest away."

A friend is worth all hazards we can run.
Poor is the friendless master of a world;
A world in purchase of a friend is gain.

Dr. YOUNG.

"Love is not love
Which alters when it alteration finds,
Or tends with the remover to remove.
Oh, no. It is an ever fixèd mark
That looks on tempests and is never shaken."

## WHAT MAKES A FRIEND?

We find the Master at the joyous gathering places of friends, at dinners and weddings and at feast-days; we find him stealing away to Bethany to exchange the hot, busy air of the multitude for the rest of a friendly home; we find him in quiet walks and talks with his intimate disciples, and in the upper room of the Eastern houses, opening his inmost heart as a man can do only to a few friends of his confidence and love.

In Mark 3 and the 14th verse we read, "and he appointed twelve that *they might be with him.*" And these were with him, on the shore of the little lake, in the fields of grain, on the dusty roadways, and on the Mount of Transfiguration. He seemed especially desirous of having near to him at the hour of his greatest fight for supremacy in the garden of Gethsemane his closest friends. It was on this occasion that he singled out his three loved disciples, men in the inner circle of his friendship, Peter, James, and John, and asked them to watch with him for a single hour. It was not because they perfectly understood him—they were still dull, stupid learners, frequently marring by their crude mistakes more than they could repair by their successes. They were not yet capable of arriving at his great secret; indeed in this deepest struggle of Christ, there was something too divine for any poor fisher folk to fathom; yet he wanted them with him because they were his friends, and just as every human reaches out for a sympathetic presence in its life's tragedy, so Christ longed for love and thoughtfulness to break the terrific solitude of his lonely battle.

There is perhaps no more central and eternal quality of the human heart than this dependence upon sympathetic friendship. Men can live and be happy without money,

without fame, and without learning—but few men can live the happy, worth-while life without friendship. The wife of a very wealthy man in New York said to me, "I have everything that money can buy: summer homes, yachts, automobiles, and expensive jewelry. But I would give them all for one or two friends who really cared for me just for my own sake." A young man came into my office and said, "I wish to ask the greatest favor I ever requested of any man in my life." I began to think he wanted an especially good position or perhaps wished to borrow a larger sum of money than did the usual visitor with such a preface to his request. He hastened to show me my mistake by saying, "I have been in this city for eight months, and during all that time, I have not seemed to find a single person who cared whether I lived or died. My heart is breaking for friendship. I have come to ask you this question: Will you be my friend?" As I took the young man into the inner office and closed the door against the world, as he told me of the deepest secrets, the joys and sorrows of his life, while I simply listened in sympathetic silence, as he went away with a new light in his face simply because he had spoken out his real life, I was impressed to ask whether, after all, Drummond was not right, when he said, "Greater than the power of wealth and fame is the ability of a man to keep his heart open for love's sake, to become a kind of healing confessional into which men may creep to tell out the great deep things of the spirit." The man who has known sorrow and has had a friend who, quietly coming into his home, has placed mutely a tender hand upon his own, knows something of the needs of Jesus and the opportunity which his disciples lost in that fateful hour in Gethsemane, for the thing that counts is the man of heart. George Eliot's prayer will never be out of place as long as there are human needs and great hearts to meet them.

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.
Feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

PUTTING ONE'S SELF IN ANOTHER'S PLACE

A few years ago while attending a conference in Kentucky, an incident was related to me concerning the way in which a rather simple man found a horse which had strayed away and which no other person in the town had been able to trace. Upon being asked how he found the horse, the man replied, "I first asked where the horse was last seen; I went to the spot and shutting my eyes began to say to myself, 'I'm a horse, I'm a horse,' thinking all the time, 'Now I'm a horse and can go anywhere I please; where would I naturally go?' Pretty soon I thought of a fine piece of oats about a mile away. 'I will go to those oats and eat as much as I can, and then I will lie down and enjoy myself.' I went to the field of oats and there was the horse." It was the simplest thing that he could do. He put himself in the place of the horse.

Professor Palmer calls this sympathetic, imaginative ability when found in a teacher, the "aptitude for vicariousness." It involves not only the discerning of what constitutes another man's burden but also assistance in helping him bear the same.

A person who truly puts himself in another's position will not speak ill of his neighbor, for he will realize had he been in the same place, surrounded by like environment from his youth, subjected to similar temptations, he un-

doubtedly would have been much the same kind of man. "Whatsoever ye would that men should do unto you," means that we must transport ourselves by thought to the point of view of our friends. This act usually precludes harsh judgments; it often prescribes silence or no judging on our part, for who can fully comprehend another's battle, another's circumstances? Jesus rightly confined judgment to God who knows men through and through. He knows not only our sin but also our inner recoil from that sin. He not only knows our waywardness but He also understands the dark hours of repentance and the sense of guilt which follows. He looks not only upon the outward appearance but also upon the heart. We have a high-priest who can be touched by the feeling of our infirmities, tempted in all points like as we are, yet without sin.

### FRIENDSHIP IS HELPING SOME ONE

Henry Drummond was asked by a young man how he should get to really care for other men as Drummond seemed to do. The answer received was, "Go and do something for your friend!" We live in an age of conventions, conferences, organizations, and talks about ways and means. Hours, days, and sometimes weeks are spent in note-takings and conferrings upon relationships and the laying down of rules and regulations. Christians frequently are tired out talking about the things they ought to be doing, when few of us have begun to live up to the things we already know. I attended a convention some years ago in which days were consumed in argument over principles of polity and organization. Just as the meeting was closing a man in the gallery said, "Mr. Chairman, I have heard about many things here but I have heard no word about doing anything for one's

friend, and the love of God." To satisfy the man a motion was made to add a clause to a long list of policies, stating in a footnote the views of the assembly about friendship and the love of God—*the love of God and friendship in a footnote!* Let us have conferences, to be sure, in moderation, but let them not crowd out our practice. If Jesus had spent as much time in attending meetings and conventions as many of us professional Christians do to-day, it would have shortened at least by one third his working days on earth. The advice of an athletic leader of the Christian Association at Harvard a few years ago was not inappropriate regarding the cultivation and the actual accomplishment of Christian friendship: "Do a lot of work and don't talk much about it."

What do we really give to our friends?

### FRIENDSHIP AN UNDEVIATING CONFIDENCE

Jesus believed in men and saved them by his tie of confidence. "Nobody cares," are the words of many a man's doom. Never give a man up. Refuse to believe evil of people, concentrate upon people's virtues rather than their faults.

I used to walk along the streets of New York with Robert R. McBurney, the pioneer secretary of the New York Young Men's Christian Association, a man who did more perhaps than any other to shape the policies and the power of that work on the American continent, as did Sir George Williams, the founder in England. I have seen him look upon a young man with his face aglow, exclaiming, "What a fine fellow that is!" and I thought of Jesus looking upon the young man in a way that caused his disciples to say, "And Jesus loved him." This greatness, this largeness of heart came through a settled

habit of McBurney's life not to distrust but to believe in men. In spite of the many times he was deceived by falseness, the most frequent words I can remember were, "There must be something good in that man. I shall give him another trial."

This determined confidence is the secret of friendship. If God did not follow that principle where would we be to-day with all our pretensions?—for no man who is honest with himself can free himself from the realization expressed by Luther, who was heard to cry, "My sins, my sins!" Remember that God believes in us, that He has not cast us off, that He said, "I will never leave nor forsake thee; fear not, I am with thee." These are the notes of permanent encouragement in our relation to His divine friendship. It is this utter belief and loyalty which brings us friends and keeps them for us. What if every prisoner coming out of his prison had had a friend to take him by the hand and say, "I will stand by you, I have not lost confidence in you. You have it in your power to succeed, I am your steadfast friend"? The power that one person has to hearten and to save another who is his friend is beyond all compute. This is the good news of Christianity. This is the basis of friendship, love between man and man and between man and God. This confidence and belief—it is love finding its goal and reason for being, in helping, in hoping, and in believing all things.

## QUESTIONS FOR THOUGHT AND DISCUSSION

An eminent statesman has defined Christianity as a great friendship. How does your friendship with God resemble your friendship with your best earthly friend? What are the differences?

Why do you love your friend? What kind of unselfishness does real friendship include?

MATTHEW 5: 43–48; LUKE 6: 36–38.

Tennyson once said about his friend that whether or not he had letters from him, he knew that "he was always there." Are broken friendships real friendships? Is a test of friendship in its lasting qualities?

When did Jesus seek help from his friends and find them inadequate? In what did their failure lie?

MARK 14: 4.

Peter was a fickle and impetuous friend to Jesus, yet Jesus loved him and gave him a place in the inner circle of his friendship. What does this teach in relation to friendship?

What about a man who claims to love God and yet holds hatred in his heart for some person?

I JOHN 4: 20.

Gladstone said, "I do not have time to hate anybody." Do you think that unfriendliness is a greater cause of worriment or disadvantage to others than it is to one's self?

We often hear persons say that they have no friends. Does not the law of compensation to the end that you get what you give, work in the realm of friendship?

Do you think it right to criticize or judge absent friends, and under what circumstances? How did the love of Jesus for men differ from earthly friendship?

ROMANS 5: 7–10.

Is it possible in modern life to follow the teaching of Jesus in Luke 6: 27–43?

Read the Old Testament friendship classic concerning the love of David and Jonathan.

I SAMUEL 18: 1–5.

Also David's lamentation over the death of Saul and Jonathan. II SAMUEL 1: 19–27.

Note the way in which the New Testament rebukes speaking ill of others.

JAMES 4: 11–12; MATT. 7: 1–2; MATT. 5: 21–22; JOHN 8: 3–11; GAL. 6: 1–3.

One of the few cases in the New Testament where Jesus showed deep emotion was over the death of his friend Lazarus. Read JOHN 11: 1–44.

# XI

# The Man Who Works

## XI

## THE MAN WHO WORKS

Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him, the Father, even God, hath sealed. JOHN 6: 27.

Blessed is every one that feareth Jehovah,
That walketh in His ways,
For thou shalt eat the labor of thy hands;
Happy shalt thou be, and it shall be well with thee.
PSALMS 128: 1–2.

But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing. JAMES 1: 22.

Go to the ant, thou sluggard,
Consider her ways and be wise.
PROVERBS 6: 6.

Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. I THESS. 3: 12.

Seest thou a man diligent in his business? he shall stand before kings. PROVERBS 22: 29.

Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass. ISAIAH 32: 20.

And that ye study to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk becomingly toward them that are without, and may have need of nothing.
I THESS. 4: 11–12.

The laborer is worthy of his hire. LUKE 10: 7.

Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall have increase.
PROVERBS 13: 11.

Whatsoever thy hand findeth to do, do it with thy might. ECCLES. 9: 10.

Commit thy works unto Jehovah,
And thy purposes shall be established.
PROVERBS 16: 3.

If any will not work, neither let him eat.
II THESS. 3: 10.

For God will bring every work into judgment, with every hidden thing, whether it be good or whether it be evil. ECCL. 12: 14.

## WITNESS OF MEN

Work in every hour, paid or unpaid; see only that thou work, and thou canst not escape the reward; whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought; no matter how often defeated, you are born to victory. Reward of a thing well done, is to have done it.

EMERSON.

The Romans had two proverbs about work, namely: "Labor conquers all difficulties," and "Labor is itself a pleasure."

He that by the plow would thrive,
Himself must either hold or drive.

FRANKLIN.

"Genius," said ex-President Timothy Dwight of Yale, "is the power of making efforts."

I can plod, I can persevere in any definite pursuit. To this I owe everything. WILLIAM CARY.

What we think, or what we know, or what we believe, is in the end of little consequence. The only thing of consequence is what we *do*. RUSKIN.

Genius is sublime toil. VICTOR HUGO.

Patience and perseverance turn mulberry leaves into satin. CHINESE PROVERB.

When Milton lost his sight he wrote:

"Yet I argue not
Against Heaven's hand or will, or bate a jot
Of heart or hope; but still bear up and steer
Right onward."

Produce. Produce. Were it but the pitifullest infinitesimal fraction of a product, produce it, in God's name. 'Tis the utmost thou hast in thee: out with it then. Up. Up. Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called To-day; for the night cometh wherein no man can work.

THOMAS CARLYLE.

Good solid work is as necessary for the peace of mind as it is for the health of the body; in fact the two are inseparable. SIR JOHN LUBBOCK.

"Stand up, stand up now, Tomlinson, and answer loud and high
The good that ye did for the sake of men or ever ye came to die—
The good that ye did for the sake of men in little earth so lone."
And the naked soul of Tomlinson grew white as a rain-washed bone.

. . . . . .

"O this I have read in a book," he said "and that was told to me,
And this I have thought that another man thought of a Prince in Muscovy."
The good souls flocked like homing doves and bade him clear the path,
And Peter twirled the jangling keys in weariness and wrath.
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:
By the worth of the body that once ye had, give answer—
What ha' ye done?" KIPLING.

## THE MAN WHO WORKS

Christ was indefatigable in toil. He had a big work to do, something that meant incessant industry, that gave him no time for foolish fears. He compressed into the three years of his public service of which we have a written account, a lifetime of service. He took particular pains to insist upon the necessity of labor. The man in the parable of the talents who failed to make use of his gift was cast into outer darkness, the hell of unemployed faculties. The man who said he would not go to the vineyard, and afterwards repented and went, was commended rather than the man who promised but did not go.

The Master said, "Why do ye say, Lord, Lord, and do not the things which I say?" Unproductiveness received his severest censure; he could endure anything better than idle excuses covering indolence or idleness. The fig tree was blasted because it could show no figs; the Pharisees received his intense censure because they professed and did not make good by their works. Christ maintained that such fruitless men and things, whenever and wherever found, were to be destroyed, burnt up, swept utterly away, in order to free the ground for fruit-bearers, producers, creators. Such men, indeed, paved the way for their demolition through their inertness and the neglect of the exercise of their abilities, bringing upon themselves atrophy. Jesus gave work to men for the cure of their temptations and troubles. "Watch and pray," he said, "lest ye enter into temptation."

He also set to work, as the surest salvation, those whom he cured in body and in spirit, knowing as he taught that the devils rush into an empty house. He enjoined work because of the brevity of life, and he gave God, the Father, as an example in his creation and care for the world.

The entire Gospel of Christianity is toward activity and positive exertion in "good works," as over against

professions and negative laws and observances. The New Testament tells of a Christ of the carpenter shop, who sent his disciples forth to teach and to heal, saying a servant is not greater than his Lord; of a Christ who was wounded for the transgressions of humanity and bruised in his combat with the enemies of men, who always had to fight his way, who counted his life not dear to himself, who was straitened until his task could be accomplished, who deliberately gave up his life and found it more abundantly, as the grain of wheat which literally dies in the earth that it may not abide alone—this is the Christ who has brought hope and incentive, with the example of toil unsevered from tranquillity, to the laboring children of men.

I have just witnessed a most dissatisfying representation of the Passion of Christ in a play by peasants in the Austrian Tyrol. It was a "Passion Play," but without passion or any powerful impulse. The actors seemed to have missed the very essence of the Master's characteristic, his forcefulness as a combatant against evil, a man with a mission for service. The active principle of effort, the contagious enthusiasm of a crusader or a pioneer, was entirely absent. I saw only a weak, effeminate, pale, and spiritless being representing the Man of Nazareth, a humiliated buffer between those whose chief business was to ridicule and smite him as he moved about abstractedly. They showed us a passionless and missionless being without purpose or personality, unsuccessful and defeated. There was no fire of action about his presence, no iron in his blood. There were no moments of real victorious manhood, no sense of achievement such as we invariably connect with the Son of Man. This pitiable victim of circumstance, which we saw, was the medieval conception of the "Man of Sorrows." It was no wonder that there was little or no impulse to applause or to service, stirred in the

hearts of the great audience—only a few women's tears for an unfortunate creature of environment were the result of the picture presented to us by the imagination of the Austrian peasants.

Such was not the Christ of the Gospels, whose dominating career filled the minds of the early Christians, before whose conquering figure rulers shrank as before a power they could not understand, and from whose path of deeds his enemies and his obstacles were swept as thistledown before the wind. This militant Christ commanded his followers, "Go work to-day," and led the march, through days and nights of unceasing and unwearied preaching and teaching, traveling by foot, healing the sick, opening the eyes of the blind, hurling his thunderbolts of woe against all the doddering, stagnant usurpers of a merely professional religion. He gave us the portrait of one who toils in his prayers.

Here was no colorless, yielding, sad-eyed nature, making little or no appeal to strong men; such portraits of Christ have always been a travesty upon real Christianity. Those who have caught the spirit of the New Testament have found it a driving power to action, they have kept their nerves strong as did Paul with "labors more abundant." It was a regnant, purposeful being whom the disciples followed out to service and to martyrdom; he inspired, he brought hope, he made the dead alive, with an energy that no passive or inactive being could possibly reveal. *He was the Christ of work.*

This real Jesus of social and human sympathies, the Christ of the brotherhood of man, is the master of present-day religion; he is taking firmer hold than ever upon the life of our times, in so far as men have proved themselves capable of sweeping past antiquated middle-aged conceptions of him and of the Church theological, going directly to the Gospels for their ideas of religion. Men

are finding in the outspoken attitude towards sin of every form, a brace for their drooping and half-hearted liberalism; those who would wage holy war against modern vice or impurity, or against public or private wrong, find their texts in the parables and the words of Jesus. The prophet who dared to face the leaders of the Church of his day with the virile pronouncement of "adulterers," because they looked upon a woman to lust after her, even though they had not carried their desires to fulfillment, is making men appear foolish enough when they turn out of their churches or away from their friendly aid the poor humans who sin publicly, while their accusers, if honest in their hearts, go out self-condemned.

It is this triumphant, this hopeful, this active and serviceable note of the captain of the world's religious salvation which we need in our social and civic wars against the drink that is spoiling the nation's youth, against sham and pretence both within and without the confines of the Church, against saintly pietism that harks back to the sixteenth century for its models and is too lazy to think out Christ's spirit and method for the present age, against the traffic in white slaves, against the stealing by men in high and low life; the age cries out for the religion of deeds and daring and determination. The times call for construction, not insurgency in religion. Men of to-day are ready to march forth in a war whose watchword is action and only in such an one. There are indications that, not only in America but in all parts of the world, leaders are being raised up to sing this refrain, this marseillaise of labor:

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar,
Who follows in his train?

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train."

I can conceive of no real Christian who does not work more than he prays. Christ taught us prayer, but his life was spent in serving, not praying, unless we may say, and justly, that his whole life was a prayer in its ministering rather than being ministered unto. By his example of laborious days we are led on to our own personal victories.

The Christian religion has dignified forever work and honest toil. Nothing great ever happens without it. Work always wins, in the end over mere genius, mere talk; it wins over intellect, beauty, nature, over fine theories, political, religious, theological, yes, over inert goodness. God is with the worker wherever he lives and wherever he works, providing he toils sincerely at a genuine and worthy task. You can never overcome a real worker; he is solidly and confidently founded upon what he has done and is doing, like a house that builds itself upon a rock rather than upon shifting sand. The future as well as the present belongs to him. "One day it shall delight you also to remember labor done," says Boswell of Johnson. The worker knows that he can leave his cause, to use Gladstone's phrase, to the certain "arbitrament of time," and he is serene. It is only the idle, hesitant, wavering man whose soul is filled with qualms and fears.

Two friends of mine in my college class have interested me greatly since their graduation. One was a brilliant prize-winner, the other a dull plodder. Seven years after graduation I found the prize-winner out in the Far West in a small office as a second-rate barrister, while the man who stood almost at the foot of his class, who was

always ridiculed because he could not make a speech in his fraternity debating exercises, and who was obliged to miss many of the social events of his college career because he was running a boarding-house to pay his student expenses, was one of the busiest and most successful physicians in a large Eastern city, with a considerable income, and was sending two of his brothers through college. One day I asked him, "Why?" "I just work," he answered. That was the secret and the real secret. I learned that he had hardly taken a week off in five years, but regardless of his feelings or circumstances, had devoted himself to his profession. In contrasting these two men, the thing that is impressive is not that a dull man should necessarily succeed more surely than a bright man, but that the bright man with this unquenchable power for work belonging to his fellow-student, might have gone far in advance of his handicapped friend.

Any man can overcome his sorrows, his defeats, his defects of education, even his weakness of disposition and temperament, if he is willing to work hard enough at some worth-while task. After a firm faith in God there is no secret of success but *work*, *work*, *work*. Kipling has fitly painted Heaven in his "L'envoi," as a place where men "shall work for an age at a sitting, and never be tired at all." The late President William R. Harper of Chicago University, when he died, said that his greatest wish was that Heaven would give him some larger work to do. The Rector of the University of Zürich, from whom I asked the secret of the splendid progress so evident in all kinds of institutions in Switzerland, replied, "We like to work."

Give us men who like to work, men who can persevere at working, men who toil upwards in the night while their companions sleep, men who do not expect hard things to be easy, who realize that victory is worth

nothing without struggle, men who are willing to pay for the prizes of life by serving, and we shall have institutions and nations increasingly great and worthy, guided and ruled over by the uncrowned kings of toil.

"Strike hands, my brother man,
'Tis yours with voice and act and pen,
'Tis yours to paint the morning red,
That ushers in the grander day.
So may each unjust cord be broke,
Each toiler find his just reward.
And life sound forth a truer chord."

## QUESTIONS FOR THOUGHT AND DISCUSSION

Which do you think more deeply influenced the disciples of Jesus, his teaching or his work?

Which made the deeper impression upon the people of his time?

It would seem that social Christianity is gaining over theological Christianity to-day in America.

Is this to be regretted? Is there a danger here?

Which naturally comes first, a man's creed or a man's work?

Which would you prefer to have, genius or the ability to work hard in the face of great discouragement?

Thomas Huxley, who became one of the most brilliant and successful lecturers of his time, after his first Royal Institution lecture received an anonymous letter recommending him never to try it again, for whatever else he *might* be fitted for, it was *not* for giving lectures.

What are the greater works meant by Christ when he said, "and greater works than these shall he do"?

JOHN 14: 12.

Theodore Roosevelt once said to his classmates at Harvard, "There are two kinds of men in the world who succeed, the man who succeeds because of his unique power of intellect, and the man who succeeds because he sees the thing that ought to be done, that every one admits ought to be done, and while others are talking about it, goes and does it."

Is it true that much good work is imperilled by over-consideration?

Is there any real recreation for a man who does not work?

Is amusement the same thing as recreation?

Do you think that change of work is sufficient recreation for the average man?

Can a man be truly a Christian if he keeps his Christianity and religion to himself?

JOHN 15: 2; MATT. 5: 13–16.

In many cases the laboring man feels that the Church is not his friend. What means would you suggest for bringing the working man and the Church into closer co-operation?

If our cares and worries are simply mental, the result of turning the mind inward too constantly, is not work, which places the thoughts upon things outside, the remedy for our ills?

God's Promises: Isaiah 33: 15–17; Proverbs 16: 3; 13: 11; 8: 18–21; Psalms 128: 1–4; 24: 3–5; Hebrews 6: 7–8; Psalms 127: 1–2; Isaiah 55. Read Psalm 34.

# XII

# Do We Really Believe God?

## XII

## DO WE REALLY BELIEVE GOD?

Abraham believed God and it was reckoned unto him for righteousness. GAL. 3:6.

Now faith is assurance of things hoped for, a conviction of things not seen. HEB. 11:1.

Thy faith hath saved thee, go in peace.
LUKE 7:50.

And that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me. GAL. 2:20.

Verily, verily, I say unto you, he that heareth my word and believeth him that sent me hath eternal life and cometh not into judgment, but has passed out of death into life. JOHN 5:24.

Jesus said unto her, Said I not unto thee, that if thou believedst, thou shouldest see the glory of God?
JOHN 11:40.

Then came the disciples to Jesus apart and said, Why could not we cast it out? And he saith unto them, Because of your little faith; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. MATT. 17:19–20.

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear . . . and without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.

HEBREWS 11:3, 6.

And he said unto him, Arise and go thy way; thy faith hath made thee whole. LUKE 17:19.

And he said unto her, Daughter, thy faith hath made thee whole; go in peace. LUKE 8:48.

And this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

I JOHN 5:4–5.

Verily, verily, I say unto you, He that believeth hath eternal life. JOHN 6:47.

For which cause I suffer also these things; yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day. Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. II TIM. 1:12–13.

And Jesus answering saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what He saith cometh to pass, he shall have it.

MARK 11:22–23.

And by faith in his name hath his name made this man strong whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. Acts 3: 16.

## WITNESS OF MEN

Attempt great things for God—Expect great things of God. William Cary.

We die when our faith dies—our power is not a power of genius but an almightiness of belief.

Joseph Parker.

A mushroom spawn can lift a paving stone because the substantial life in it is a part of the one life pulsing through all. "Have the faith of God," said Jesus. It is as though he had said, Call into operation the life of God within you, turn it towards God; for believing is an attitude, a mirror placed at the proper angle.

Dean Wilberforce.

I know not what the future hath of marvel or surprise,
Assured alone that life and death his mercy underlies;
. . . . . .
I know not where His islands lift their fronded palms in air,
I only know I cannot drift beyond His love and care.

Whittier.

True faith is no mere intellectual exercise. The faith which is enjoined on us is a living faith, and faith without works is dead. Selden compares faith and works to

light and heat: "Though in my intellect I may divide them, just as in the candle I know there is both light and heat; yet put out the candle and both are gone."

SIR JOHN LUBBOCK.

Thou askest why Christ, so lenient to the deed,
So sternly claims the faith which founds the creed;
Because, reposed in faith, the soul has calm;
The hope a haven, and the wound a balm;
Because the light, dim seen in Reason's dream,
On all alike, through faith alone, could stream.
God willed support to weakness, Joy to grief,
And so descended from His throne, BELIEF.

SIR E. B. LYTTON.

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

TENNYSON.

But we are all too little inclined to faith; we are all, in our serious moments, too much inclined to forget that all are sinners, and fall justly by their faults, and therefore that we have no more to do with that than with the thunder-cloud; only to trust, and do our best, and wear as smiling a face as may be for others and ourselves.

R. L. STEVENSON.

Oh, thou of little faith, lift up thine eyes.
Are the ten thousand glorious stars of night
But a vain dream, because thy feeble sight
May not behold them in the noonday skies?

MARY HOWITT.

## DO WE REALLY BELIEVE GOD?

A certain man outside the Christian Church said to a prominent missionary worker in China who was constantly worried and troubled about trifles, "You are not a Christian. You ask me to believe in your God and you really do not believe in Him yourself. If He is the God who gives peace, and protects His people from care and anxiety, why don't you trust Him?"

### FAITH IN GOD ELIMINATES FEAR

Fitting questions for every person regardless of his profession would be in all sincerity to ask: "Do I really believe God?" "Is there anything in my life that would prove to one who did not believe in God that a fundamental principle in Christianity is *faith?*"

The primal cause of American breakdown has been attributed by a famous physician to "those absurd feelings of hurry and care, to that breathlessness and tension, that anxiety of future and solicitude of results, revealing the lack of inner harmony and ease," without which good work cannot be accomplished. The man who gives us the impression of the old Scriptural motto, "In quietness and confidence shall be your strength," is none too common in these days.

One returns from the Orient where so much of life lies in the "to-morrow" and where the passive virtues of patience and ability-to-wait are cultivated far more generally than in the West, to feel, in the midst of our straining waste of energy, frequently over things that are non-essential, a sense of misfortune. It is useless to say to a man, "Do not worry," for if that is all you can suggest to him, he will reply, "I must worry, I cannot help but worry." You must sink his thought into

deeper resources, he must discover a fundamental reason for quietude and trust in a power greater than himself, greater than his own splendid accomplishments, greater than his friends, greater than his money, since there come times in the life of every man when one and all of these are inadequate.

It is not necessary that a man should wait for failure and physical breakdown in order that he may learn to believe in a God who is capable of banishing care and the sense of strain from his work and from his life. It is not necessary that a man stop work, for work is helpful, it is the veritable salvation of most men; only worry and fear are the sure forerunners of disease. One meets in travel a goodly percentage of people who are trying to travel out of the reach of their illnesses or their fears, and who are often most in fear of the events and calamities that never occur.

> "Half of the ills we hoard within our hearts
> Are ills because we hoard them."

Have you ever stopped to think that a Christian has the inalienable right to an inheritance of peace? It is his birthright at the hand of Christ, who gave it as his last bequest. "My peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." It is the Christian's privilege to cast all of his cares and anxieties upon God, who really cares for him. The faithless man should read for a month, every morning, the 11th chapter of Hebrews or the 14th chapter of John. He should stop to consider that virtually every miracle that Jesus wrought was seemingly for the purpose of instilling in the minds of the people a steady confidence, a faith in God the Father to heal, not only from bodily but also from spiritual ills.

The great events in the history of the Church have been the events of faith. Luther while climbing up the stairs of the Wartburg discovered the sentence of Paul which became the battle-cry of the Reformation, "The just shall live by faith." That phrase with its far-reaching implications was a sustaining source of strength to the great German reformer throughout his career. There is no other reason but faith to ascribe to the courage which nerved the hand that nailed those memorable theses to the door, when Luther cried, "So help me God, I cannot do otherwise." The history of great statesmanship as well as the story of martyrdom is the history of the trials and the conquests of men who have believed in God. The sailing of the *Mayflower* was the adventure of Christians who had seen their own vision of their own God and could not forget. If you believe you *can*, providing you believe strongly enough not only in your own powers but in the sustaining divine sufficiency, *you can*. When you read God's promises do you realize that He truly means them? That He means *you* when He utters such words as, "I will never leave you nor forsake you," that the following is a direct challenge to your faith: "Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest"?

Do we really believe God? Are we actually accepting the heritage, the divine possibilities of our lives, do we claim enough for ourselves? The faith in God which eliminates fearfulness and terror from life, replacing them with unfaltering and unhesitant progress, is the indispensable accompaniment to all success that is worthy of the name. This implicit belief that somehow, somewhere, clouds will break, that God and not Satan is running the world, and that all things do actually work together for good to those who believe in Him, this casting

all your care upon one who is capable and willing and waiting to assist us, this is faith, and there is no fear while you have faith.

### FAITH IN GOD BRINGS THE SPIRIT OF ADVENTURE

But faith is more than the elimination of fear. It has a positive side and an active test. Belief in God is not complete in the minds of men who wall themselves as in a citadel, calmly and supinely trusting Providence to save them from their enemies; it is an element driving men forth from their fortresses to combat with their obstacles and their enemies, saving not simply their citadel but the surrounding country as well.

Belief in God calls out our best, our greatest action. "Show me your faith without your works and I will show you my faith by my works." When in that striking and picturesque event narrated in Isaiah, the conqueror from Edom overcame Israel's foe, it was for a purpose. It occurred that the shadow of her enemy should no longer haunt the chosen nation, it occurred in order that Judah might be free to go forth and work out her destiny and become what she never could have realized without the assurance of God's care and strength behind her. Religious belief is for the purpose of making a religious life formidable. Its final test is that *it works*.

It is for this daring to enter upon difficult things in the world's work that the vision of God through faith comes to men. Such belief makes men "eccentric" as Henry Drummond used to say. They begin working from a new center with a new vision. People of his time called Jesus beside himself, the boys pointed to their heads when Columbus walked along the streets, Paul was called mad, Newton and Morse, and even in later days our pioneer aviators, have received uncomplimentary titles for their

rashness and their daring. What have men ever accomplished when they have not been borne out to their goal upon a great wave of personal vision and conviction regarding their work and their power to accomplish it?

When Livingstone went down into Africa, the ostensible object which his countrymen saw was a wild, adventurous plan of exploration. They did not see the hand invisible, and, perhaps, Livingstone himself rather *felt* than saw it, the hand which not only guided but supported the messenger of civilization and progress. It was said that although the black men could not understand the language of this white Englishman, they nevertheless did understand his life and their dark faces changed when he moved in and out amongst them. They felt his faith. It magnetized conditions.

What have we ever really dared that we could not do alone? Have we attempted great things and have we expected great results? Have we had faith enough in the final outcome to plod along patiently at routine tasks? In order to have a great result in any department of life, one must have a great task, and in order to accomplish great tasks in the larger sense, one must possess the assurance that there is a God, and that He has made to individuals definite promises, promises that He will surely fulfill.

You may lose your friends, your money, your health, but if you keep your faith in Almighty God, your Helper and Deliverer, if you never say die but plod persistently, ever invincibly, on—on—on—then you are unconquerable, the world will make way for you, you will reveal to modern life another man who believes God.

"If God be for us, who can be against us?"

## QUESTIONS FOR THOUGHT AND DISCUSSION

According to the Bible how can a man obtain faith in God? PSALMS 34: 8; I JOHN 5: 4–5; ROM. 1: 17.

Is faith consistent with scientific or natural law? What kind of things has a man the right to believe will be given him in answer to prayers of faith?

What is the difference between Christian faith and fatalism?

Is God limited by numbers in working a great work? I SAM. 14; JUDGES 7: 7; JOSHUA 23: 10.

Some people say faith is "just trust." Do you think that God wishes His children to believe in violation of their reason?

Is belief in Christ's miracles necessary for being a Christian?

Think what Paul meant in his teaching. EPH. 2: 8–9; I COR. 16: 13; GAL. 2: 20.

Do you think a man is saved by believing or by working? Or by both? Which comes first? ROMANS 4: 3–5; EPH. 3: 17; GAL. 5: 6; JAMES 2: 22–26.

What is your conception of "being saved"?

Christian faith is necessary for salvation. Just what is Christian faith? Acceptance of the Athanasian Creed or saying we believe in the Apostolic succession? What was Christ's teaching? JOHN 11: 25–26.

Jesus' words of assurance to his disciples were authoritative. Has a Christian any right to become timid and fearful?

MARK 5: 36; MARK 9: 23; JOHN 6: 35; I JOHN 5: 1–6; PSALMS 42: 5.

Did not Christ say over and over again, "Fear not," "Care not," "Be not anxious," "O, thou of little faith, wherefore didst thou doubt?" "Have faith in God," "Upon this rock will I build my Church and the gates of Hades shall not prevail against it," "For it is your Father's good pleasure to give you the Kingdom"?

In all his healing of the sick Jesus made the question uppermost, "Believest thou?" What do you think was his underlying purpose in his healing of the sick?

God's Promises: Isaiah 41: 10; Acts 10: 43; Mark 16: 16–19; John 12: 36, 46; Hebrews 11: 6; I Peter 1: 3–9; I Tim. 4: 10; Matt. 21: 21–22; Mark 9: 23; Dan. 6: 23; John 14: 10–15; Rom. 15: 13; Jer. 17: 7–9. Read Ephesians 6; Psalm 107.

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